

T H E WONDERFUL KORAN

A New English Translation

by
PIR SALAHUD-DIN

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THE KALAM-UL-QURAN



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DEDICATION

In The Name of

ALLAH,

The Gracious, The Merciful

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I thank Allah, the Merciful for enabling me to do this work. But for His Grace and Mercy this work could never have been accomplished. Whenever I was confronted with any difficulty, I prayed to Him, and invariably He granted my prayer. You alone do we worship and Your help alone do we seek.

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Last, but not the least, I must thank my wife but for whose help, sympathy, and support this work could not have been accomplished.

May God bless them all.

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1. The notes I have exchanged with the Ulema run into hundreds of pages, and should be of great interest to a research scholar.

Books of Reference

Arabic Commentaries

1. *Beydawee* Anwar-ul-Tanzil by Qazi Nasirud-Din ibn Umar al-Beydawee.
2. *Fath-ul-Bayan* by Abul-Tayyib Siddiq ibn Hasan.
3. *Ibni Kathir* The Tafsir of Ismail ibn Al-Kathir.
4. *Imla* Imla ma Manna bi-hi-Rahman by Abdullah ibn Al-Husain with the marginal commentary by Muhammad ibn Abi Bakr.
5. *Kashshaf* by Imam Mahmood ibn Umar Zamakhshari.
6. *Majma-ul-bayan* by Mohammad Ali.
7. *Muhammad Makhloof* Safwat-ul-Bayan by Muhammad Makhloof, Mufti of Egypt.
8. *Razi* Tafsir Kabir by Imam Muhammad Fakhruddin Razi.
9. *Rooh-ul-bayan* by Sheikh Ismail Hakki.
10. *Shaukani* Fathul-Kadir by Muhammad ibn Ali al-Shaukani.
11. *Tabari* by Mahmood ibn Jarir Tabari.

Lexicons

1. *Akrab* Akrab al-Mawarid by Saeed al-Khauri al-Shartuti.
2. *Garib-ul-Koran* by Abul Fazl ibn Fayyaz Ali.
3. *Al-Kamoos* by Elias A. Elias & Ed. E. Elias.
4. *Lane* Arabic English Lexicon by E.W. Lane.
5. *Lisan* Lisan-ul-Arab by Imam Abul Fazl Jamalud-Din Muhammad.
6. *Mufradat* by Sh. Abul Kasim Husain ibn Muhammad al-Raghib.
7. *Al-Munjid* by Al-Ab Loius Maloof al-Yasooi.

Preface

Thomas Carlyle, who says that Muhammad was a true Prophet and a sincere man, says about the Koran :—

It is as toilsome reading as I ever undertook. A wearisome confused jumble, crude, incondite..... Nothing but a sense of duty could carry any European through the Koran.

Arberry explains these remarks by saying that they were based on Sale's version of the Koran, and that Sale was 'not troubled by motives of scholarly impartiality' in approaching his subject.

My view is that the opinion of Carlyle would not have been different even if most of the translations produced up to date had been available to him. For although some of these translations are very useful for the man who knows Arabic and wants to understand the original text, generally they are so very literal and archaic in style that they make extremely difficult reading for a lay reader.

Every language has a different style of expression and to produce a literal translation and import the style of one language into that of another, is to mar the beauty of the original and produce a disjointed and tasteless work. The Koran is a book abounding in literary beauty and thought, so much so that even its worst enemies amongst the Arabs could not deny this fact. In fact its challenge, that even if all men join, they could not produce a single chapter which would match it, has not been answered so far. Yet most of its translations give such a distorted picture of the Book that, as observed by Maulana Modoodi in his introduction to Tafhīm-ul-Koran, while going through them one wonders how this jumble of distorted thoughts could have had the audacity to throw out such a challenge to the whole world.

However, recently there has been a trend to interpret the Book in a more liberal style and some translations have been produced which are a definite improvement on the old pattern.

The author felt that a translation should be produced which should aim at conveying the thought and impact of the original in plain English. He undertook this work in 1960 and has, after spending more than thirty thousand hours, been able to present to the public a New English Translation.

In producing this translation, the author has, among others, taken the following steps to make it easy, readable, and useful :—

1. *Avoiding equivocal rendering.* Almost every other sentence of the Koran is capable of more than one rendering. This lends the Book abundance of meaning. It is, however, not possible for a translator to give all these different meanings, and any attempt to do this is bound to make the reading confused and obscure. The author has, therefore, tried to give only one of the meanings, and clearly, quoting in the foot-note the authority supporting his view.

2. *Change of syntactical order of some sentences.* Whenever it has been found necessary, the structure of a sentence has been changed to suit the demand of English usage. It is evident that if the same syntactical order of words or the same construction of the sentence is scrupulously maintained, the translation would look extremely odd. For instance, according to its syntactical order the translation of 10 : 63-64 reads as under :

63. Lo ! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve. (64). Those who believe and keep their duty (to Allah). (Pickthall)

But by adjusting the adjective clause in accordance with the rules of English grammar it has been rendered as follows :—

Beware ! The friends of Allah, who believe and are God-fearing, have nothing to fear, nothing to regret.

3. *Translation of idioms.* Arabic idioms have not been transliterated and only their meanings have been given. For instance the literal translation of *إذا أدركه الغرق* (10 : 91) is : When the drowning overtook him (Rodwell). Since the literal translation is not acceptable to English usage, it has been translated as : Now when he was about to be drowned.

Again the literal translation of *ان يمسسكم قرح* (3 : 141) is : If an injury has touched you, or as Maulana Muhammad Ali translates it : If a wound has afflicted you. But it has been rendered as : If you have received an injury.

4. *Active and Passive, Direct and Indirect speech.* If a certain thought which has been expressed, say, in the active form in the original cannot be expressed in the same form in English without doing injury to its usage, it has been rendered in the passive form. Similarly sometimes indirect speech has been adopted when direct speech is likely to encumber the style.

5. *Simple negative for some interrogative forms.* When an Arab wants to deny a thing and say that this is the only possible course left open, he usually does it in the interrogative form. This is called *استفهام انكاري*. Whenever this form does not suit the English style, it has been translated by a simple negative. For instance, the literal translation of 9 : 7 reads as under :

How can there be a treaty between the idolaters and Allah and His Apostle? This, however, does not apply to those idolaters with whom you made a treaty near the Holy Mosque.

But it has been turned as under because 'how can' does not fit in with the succeeding sentence.

There can be no treaty between the idolaters and Allah and His Apostle. This, however, does not apply to those idolaters with whom you made a treaty near the Holy Mosque.

6. *Simple statement for some exclamatory forms.* It is common in Arabic language to use exclamatory form for a simple assertion. This is done in order to lay stress. Since such a

style is foreign to English language, the author has preferred to translate it by a simple statement. For instance : كم قصمنا من قرية : كانت ظالمة (21 : 12) literally means : how many sinful people We have destroyed ! It has been translated as : We destroyed so many a sinful people.

7. In Arabic some sentences are عطف (adjunct) on some other sentences preceding them. The preceding sentence is called معطوف عليه (antecedent) while the succeeding one is called معطوف (adjunct). Its significance is that the sense of the opening phrase of the preceding sentence is reiterated only by using a simple particle like ثم (then), و (and) etc., called عاطف .

It is evident that the literal translation of these particles would not always convey the full meanings of the text. Whenever, therefore, it has been found necessary, the opening phrase of the preceding sentence has been repeated to make the sense clear.

For instance see 37 : 51 ; 37 : 83 ; 62 : 4 ; 66 ; 13 ; 72 : 4 - 5 ; & 72 : 17.

8. *Conjunctives*. Whereas in the Arabic language generally and in the rhetorical style of the Koran particularly, the abundant use of conjunctives lends the style a beauty and a rhythm, in English it tends to make it heavy and cumbersome. The system of punctuation is so well advanced in English that in not a few cases a comma, a colon, or a full-stop conveys the same sense as is conveyed by the Arabic و or ف or ثم . The author has, therefore, substituted punctuations for conjunctives, wherever the text seems to permit it.

9. *Emphasis*. The Koran has often used the words لكن ، قد ، لا جرم ، ان ، ف ، ل ، س to lay emphasis. In modern English usage emphasis is often effected not so much by the use of words like certainly, surely, for sure etc., as by the careful and deliberate arrangement of words, sometimes out of their normal position. Wherever possible recourse has been taken to this method to convey emphasis.

10. *Supplying understood clauses or sentences.* Sometimes an obviously understood clause has been supplied to make the reading look whole.

Since words are just a symbol denoting certain meanings, every language permits some words to be understood. For instance, when we say : 'I went there as well as he,' we actually mean to say : 'I went there as well as he went there.'

The use of ellipsis is abundant in Arabic language. For instance we say : جاء مقلداً سيفاً ورمحاً . Literally translated it would read : He came hanging against his neck a sword and a spear. But actually it means : He came wearing a sword and carrying a spear. Since spear cannot be hanged against the neck, the words 'carrying' have been omitted, assuming that they are obviously understood.

If such omissions are not supplied in the translation, the thought of the original is likely to be misinterpreted.

For instance the literal translation of 25 : 3, لا يملكون لانفسهم ولا نفعاً is : They (the idols) have no power to harm or benefit themselves (Sher Ali). Indeed if it is a drawback with the idols that they cannot harm themselves, the Almighty God must be capable of harming Himself. But in all Arabic commentaries the verse has been stated to mean : They have no power to *avert* harm *from* themselves or to *gain* benefit *for* themselves.

The beauty of a style lies in not mentioning in words what can be expressed without words¹. Thus so often the Koran creates an atmosphere and leaves unsaid a whole sentence or a phrase which occurs to the reader per force. For instance the words given in italics in 12 : 25 have been left to the imagination of the reader :

1. Such part of speech is called إيجاز حذف . Elliptical speech is so common with Arabs that a man who is chaste of speech is called رجل معذف الكلام .

She made up her mind to seduce him, and he made up his mind to avoid her. Had he not seen the sign of Allah, *he would have fallen into her snare.*

Such phrases have, however, been supplied because the modern reader wants everything ready and complete. Usually the sentences etc. so supplied have been shown either by an asterisk mark or by Quoting in the foot-note the authority which declares them to be understood.

9. *Noun for Pronoun and Vice Versa.* The Koran sometimes substitutes a pronoun with a noun. For instance the literal translation of 8 : 15 reads as under :

Unbelievers, this is your punishment. Taste it. And there awaits *the unbelievers* the punishment of hell.

By 'the unbelievers' it is meant 'you'. But instead of the pronoun 'you' the noun 'unbelievers' has been used so as to give the added meaning that it is due to your unbelief that you shall go to hell.

Since the object of this translation is to make the first meanings of the Koran clear, wherever it has been found necessary, pronoun has been substituted for the noun.

Similarly where it is not clear by plain reading as to whom a pronoun refers, it has, in order to avoid confusion, been substituted with the noun it refers to.

10. *Change of pronouns.* The Arabs have a way of changing the pronouns in the course of the same speech. Thus the speaker may start with an 'I', may refer to himself as 'he' in the middle of the sentence, and may end with a 'we'.

The Koran has, however, made use of this practice for special significance.

Thus when the speaker shifts from 'we' or 'I' to 'he', or from 'you' to 'he', he intends to convey distance and remoteness¹ ;

1. 16 : 102 ; 10 : 23 ; 45 : 36. Such part of speech is called *صيغة الابدال* ;

when he shifts from 'I' to 'we', he intends to convey distance and majesty¹; when he shifts from 'he' to 'we', he intends to convey majesty and bounty²; when he shifts from 'you' to 'he', he intends to inspire wonder and awe³; when, while rebuking, he shifts from 'you' to 'he', he intends to show contempt and to say that the man is no more worth addressing⁴; when, while reproaching, he shifts from 'he' to 'you', he intends to emphasise the reproach⁵; when he shifts from 'he' or 'we' to 'I', he intends to convey nearness and affection⁶; and when he shifts from 'we' to 'you', he is avoiding sharing of responsibility for the act⁷. Broadly speaking, used in relation to Allah, 'He' signifies distance and majesty, 'We' signifies majesty and bounty and/or authority, and 'I' signifies nearness and/or absoluteness.

However, whenever the diversification of pronouns is likely to cause confusion to the reader, it has been avoided; for the purpose of this translation is only to convey the main thought of the Koran in easy and simple language.

11. *Digressions.* The Koran has a style of going into digression for a sentence or two and then reverting to the original statement. In order to make the reading easy, digressional statements have, wherever deemed necessary, been culled out and provided independent place.

12. *Paragraphing.* The general practice of giving a new paragraph for every verse has been discontinued, for it makes the reading heavy and obscure. If a new paragraph is given to every sentence, it would injure the harmony and continuity of thought. But to do so in the case of every verse is to carry the injury further; for not in a few cases a sentence runs beyond the same verse. A new paragraph has, therefore, been given

1. 7 : 147.

2. 6 : 100; 7 : 58; 16 : 56, 76, 123 ; 17 : 2, 42-54; 35 : 28.

3. 10 : 23 ; 16 : 16.

4. 45 : 36. Such part of speech is called صنعة الابعاد.

5. 80 : 4.

6. 43 : 72 ; 20 : 40 ; Such part of speech is called صنعة الالتفات.

7. 12 : 9-10.

wherever it has been found necessary according to the subject-matter. However, in order to facilitate a reference to the original, wherever it coincides with the new paragraph, the number of verse has been given in the margin.

13. *Archaic words.* The use of archaic or obsolete terms like, thee, thou, hadst, therein etc., has been abandoned.

14. *Brackets.* Brackets have been avoided as a rule.

15. Some verses of the Koran present intricate questions of grammar. They have been explained in the foot-note.

Some points about the Arabic idioms

It may be useful to explain some Arabic idioms which occur in the Koran over and over again.

(a) Sometimes a superlative degree is used not for comparison but only to lay emphasis, e.g., the Koran often uses أعلم for أحسن and عالم for حسن. (See Jalalain under 68 : 8 & 46 : 17).

(b) Sometimes when an action is said to have been done to counter the action of the opposite party, the same verb is repeated. For instance the literal translation of يَمْكُرُونَ وِىَمْكُرَ اللّٰهُ (18 : 31) is : they planned and Allah planned. But, as Beydawee says, it in fact means : they planned and Allah countered their plans.

(c) The word أَنْ means : so that. But, sometimes as in 6 : 26, the word لَا is understood after it, and it means : lest.

(d) When a verb is followed by a noun or an infinitive noun (in the accusative case as a specificative) derived from the same verb or a verb having the same or similar meanings, it gives the meaning an intensity. Thus whereas the literal translation of , وَ لَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِينَ, occurring in v. 7 : 75 is : Do no evil, making mischief in the earth (Rodwell), its correct translation would be : Do not indulge in evil on the earth. Again whereas the literal translation of تَسِيرُ الْجِبَالُ سِيرًا (52 : 11) is : (the day)

stirring shall the mountains stir (Rodwell), its correct translation would be : the day the mountains shall move and march ; for in English stress is sometimes conveyed by adding a similar verb.

(e) The terms سبع and سبعون which literally mean seven and seventy are often used to denote a large number.

(f) Sometimes double negatives are used to lay stress.

(g) The word بل which is usually translated as 'Nay' is used to deny the preceding statement and to lay stress on the succeeding one. It has no equivalent in English. Its correct translation would be something like : It is not so ; the truth is that. Again sometimes it is used only as استفتاحاً i.e., as a particle of inception, and its correct translation would be : Behold !

(h) The infinitive noun can be used to denote the singular or plural number, or the masculine or feminine gender, or the active or passive participial noun. Thus in 9 : 19 عارة and مقابة have been used as active participial nouns.

(i) خبير means : he who knows the inside of a thing, while بصير means : he who knows its outside. (See Beydawee under 35 : 32 and 42 : 28). Thus the terms خبير بصير means : he who knows a thing thoroughly i.e., knows it inside out.

(j) The word من is used for singular and plural numbers, and masculine and feminine genders alike. It is, however, usually governed by a verb and followed by a pronoun in the single masculine form. In 43 : 19 it is used for feminine gender. Its use for plural number is abundant in the Koran.

(k) Sometimes dual form is used for the singular form to lend emphasis. It has the added meaning of repeating the statement. Thus ألقيا في جهنم كل كفار (50 : 25) means cast, yes cast into hell, every unbeliever. (See Beydawee & Kashshaf).

(l) حيث , هنا , ثم are nouns of indication denoting place. But as observed by Kashshaf and Beydawee under 3 : 38 they are also figuratively used to denote time.

(m) *الترأخي في الوقت ثم* which is usually used for *i.e.*, to denote later time, is sometimes also used for *الترأخي في الرتبة i.e.*, to denote a different (higher or lower) stage. See Beydawee under 22 : 34. Hazrat Ali says :

فعار ثم عار ثم عار شقاء المرء من أكل الطعام

It is a matter of shame, of great shame, of very great shame that man should fall ill by over-eating.

(n) Passive tense is sometimes used to show that the act was done with such haste as if the person performing it was being urged by some one to do it. Thus Beydawee, Kashshaf, Roohul-bayan, Shaukani and Tantavi say under *جاءه قومه يهرعون اليه* (11:78). *يسرعون كأنهم يدفعون دفعا*, Again Kashshaf, Roohul-bayan and Shaukani say under *كانا ألقاهم ملق*, (7:121) *وألقي السحرة ماجدين*.

Sometimes it is used to show that the subject has no option in the matter. Thus *واليه يرجعون* (3 : 84) means : They will have to return to Him.

Sometimes it is used to show that the event will take place due to the interference of an outside agency. Thus *وإذا البحار سجرت* means : when the rivers shall be made to swell *i.e.* they shall swell not in the ordinary course of nature but due to the interference of an outside agency. Thus it contains a prophecy about the heading up of rivers.

The active tense denotes that the thing will take place in the ordinary course of nature. Thus *(52 : 11) و تسير الجبال سيرا* means : When the mountains will disintegrate because of the scheme of things inherent in them. But *(81 : 3) وإذا الجبال سيرت* means : When the mountains will be blown up due to the interference of an outside agency *i.e.*, by human hands.

(o) *إلا (illa)* is usually translated as 'except'. But it has various meanings.

Sometimes it is used as *استثناء متصل i.e.*, to denote that the thing mentioned is not included in those mentioned before. In such cases 'except' would be its correct translation.

Sometimes it is used as *استثناء منقطع* i.e., to denote that the thing excepted does not belong to the class mentioned before. In such cases it has to be translated in different ways.

Thus قام القوم الا حمارا means : The people stood, but not an ass.

لا أسئلكم عليه اجرأ الا المودة في القربى (42 : 4) means : I ask no reward from you for the services I render. All that I ask you is to have the longing to be near to Him.

الا الذين آمنوا و عملوا الصالحات (84 : 26) means : Different, however, is the case of those who believe and do good deeds.

Sometimes it means 'other than'. Thus فلو لا كانت قرية آمنت (10 : 99) means : Why was there no people, other than the people of Jonah who should have believed and thier belief had done them good ?

Sometimes it means *لكن* i.e., 'as for'. Thus الا من تولى وكفر (88 : 24) means : As for those that turn away from the faith and disbelieve.

Sometimes it means *ولا* i.e., 'nor'. Thus لا يخاف لدى المرسلون (10 : 99) means : My apostles have nothing to fear in My presence, nor have those who commit some foul deeds and then replace it with a good deed.

(p) In English there can be no sentence without a verb. But in Arabic جملة اسمية has no verb. The advantage of جملة اسمية is that it is not controlled by the present, past, or future tense. Thus لا اله الا هو which is usually translated as : 'There is no god but He,' actually means : 'There never was any god but He, there never will be any god but He, and there is no god but He.' Thus جملة اسمية is more appropriate in describing the permanent attributes of a thing, and a language which has the advantage of such an expression is more suitable for describing the Divine attributes and has a better right that the Final Book should be revealed in it.

Abbreviations

At the beginning of some chapters there occur some letters which are known as *متقطعات*. Some commentators do not interpret them. But there is evidence that the Prophet himself and some savants of early period did interpret them. In interpreting these letters as abbreviations the author has followed the line indicated by Hazrat Ibn Abbas, a known authority on the interpretation of the Koran.

The use of abbreviations is very common these days and hence the interpretation of these letters as abbreviations of some words is not likely to sound odd to the mind of the present reader.

A list of all these abbreviations together with their interpretation is given below :—

<i>Abbreviation.</i>	<i>Occurring in Chapter.</i>	<i>Interpretation.</i>	
الم	2, 3, 29, 31 & 32.	ا stands for	أنا
I am Allah, the Knowing.		ل stands for	الله
		م stands for	أعلم
المص	7.	ا stands for	أنا
I am Allah, the Knowing, the		ل stands for	الله
Truthful.		م stands for	أعلم
		ص stands for	صادق
الر	10, 11, 12, 14 & 15.	ا stands for	أنا
I am Allah, the Seeing.		ل stands for	الله
		ر stands for	أرى
المر	13.	ا stands for	أنا
I am Allah, the Knowing, the Seeing.		ل stands for	الله
		م stands for	أعلم
		ر stands for	أرى

<i>Abbreviation.</i>	<i>Occurring in Chapter</i>	<i>Interpretation.</i>
كوهي معص	19.	ك stands for كاف
O You the Knowing, the Truthful, You alone are sufficient, You alone are the Guide.		ه stands for هاد ي stands for يا ع stands for عليم ص stands for صادق
طسم	26 & 28.	ط stands for لطيف
I am the Benign, the Hearing, the Knowing.		س stands for سميع م stands for عليم
طس	27.	ط stands for لطيف
I am the Benign, the Hearing.		س stands for سميع
ص	38.	ص stands for صادق
I am the True God.		
حم	40, 41, 42, 43, 44, 45 & 46.	ح stands for حي
I am the Living, the Lasting God.		م stands for قيوم
حم عسق	42.	ع stands for عليم
I am the Living, the Lasting God, the All-Knowing, All-hearing, Almighty.		س stands for سميع ق stands for قدير
ق	50.	ق stands for قدير
I am the Almighty God.		

Hell and Heaven

The Koran says that the inmates of hell and heaven will live in their respective abodes for ever. The words used in the text are '*Khalidina*' or '*Khalidina abada*'. *Khalada* means: he dwelt, or dwelt for a long time or for ever (Lane). *Abada* means: he dwelt constantly without quitting (Lane). We have translated these words as, 'for ever'. The word : 'for ever', does not always mean 'till eternity'. One of its meanings as given in the Oxford dictionary is 'incessantly'. It is in this sense that we use this word when we say : Ever Yours.

The fact that the connotation of these words is different in the two cases is borne out by other verses of the Koran.

The Koran mentions paradise as a favour of everlasting bounty (11 : 109), a place of everlasting bliss (9 : 21) from which its inmates will not be removed (15 : 49), and an unending reward (43 : 9). But with regard to hell it says : There is none among you who will not enter it. (12 : 72). They will live in it for ages (78 : 24). Hence it is not a place of eternal abode. In fact in some cases they will enter it only for a short time. It should be noted that the mercy of Allah envelops every thing (17 : 25). Hell is no exception to it. In fact it is a sort of hospital where people will be cured of their ailments. That is why the Koran says that it will tend its occupants like a mother (101 : 10), and is one of the bounties of your Lord (55 : 42). The Prophet says that a day will come when hell will be empty of all its occupants and wind will rock its doors.

It may be noted that in all cases where it is stated that its inmates will live in hell for ever, the sentence is couched in

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1. Mohammad ibn Abu Bakr says that this verse indicates that the persons who are mentioned here will enter hell only for a limited period (F. N. to Imla).

the active tense. This shows that they will live in hell for ever by their own choice. But Allah can in His mercy save them from the consequences of their own deeds.

Again although time seems to us to be a necessary dimension, Allah can annihilate time itself and end the troubles of the dwellers of hell.

Thus whereas heaven is a place of everlasting abode, hell is a temporary abode.

The Style and Theme of the Book

The Koran purports to be the word of Allah spoken to the Prophet (96 : 2). That is why one often comes across the word 'say.' But sometimes the word 'say' is understood.

Its main theme is to introduce Allah to man.

Allah is the central figure and the main idea of the Book. It presents Him from all possible angles, mentioning His name for no less than 2701 times¹.

The whole Book seems to be under a stress to use the word 'Allah', so much so that even when a pronoun would seem to be more convenient, the word 'Allah' has been used. This word runs in the whole Book like a string through a set of beads, so that when one has read the Book the name 'Allah' stands out in one's mind as the main theme of the Book.

That this Book has succeeded in its aim as no other book has done, is borne out by the fact that even a cursory reader of the Book who has no knowledge of Arabic is stuck with the fact that there is a Being called Allah.

As we delve deeper into the Book, we find that it gives us detailed instructions as to how we should regulate our relations with God and man.

It presents a Living and a Lasting God (2 : 256), the Lord of all creation (1 : 2), the Gracious, the Merciful (1 : 3), the Almighty (29 : 43), All-hearing, All-knowing (5 : 77), the Wise (34 : 2), the Forgiving (34 : 3), the Bountiful (27 : 41), the Loving (11 : 91), the Creator, the Maker (59 : 25), the High, the

1. $2701 = 37 \times 73$. They are both prime numbers as are also their constituents 3 & 7. By numerical counting the word Allah = 67 which is again a prime number.

Great (2 : 256), the Holy (10 : 69), the Lord of all praise, Owner of all glory (31 : 13), the One, the Supreme (39 : 5); who is free from all want (64 : 7), begets none and is begotten by no one, and has none as His equal (112 : 4 - 5); who guides men (10 : 36-33 : 5), hears prayers (2 : 187), and speaks to such of them as fulfil His covenant (3 : 77 & 42 : 52); who punishes the transgressors (48 : 18), and rewards those who do good (6 : 84), and loves them (2 : 196).

It says that our attitude towards Him has to be that of complete submission (3 : 20). It says that all men have been created by Him from the same stock (4 : 2), that He has divided them into different groups so that they may know one another, and that the best among them is he who best performs his duty (49 : 14).

It gives detailed instructions—such as no other book does, how we should regulate our lives and conduct ourselves, how we should treat our parents (17 : 24 - 25), our near and dear, our neighbours, orphans, and the down-trodden (4 : 37); how we should treat our wives (2 : 188 & 4 : 20), our children (6 : 153), widows (4 : 20), and our enemies (5 : 9); and how we should behave in company (24 : 61 & 58 : 12).

It tells us to be truthful (9 : 120), to shun lies (22 : 31), not to commit adultery (17 : 33) or theft (5 : 39) or murder (6 : 152), not to commit breach of trust (8 : 28), not to be dishonest (8 : 59), to keep away from all that is vain (23 : 3), to fulfil one's covenants (5 : 2), to strive for increased knowledge (20 : 115), to do justice (4 : 59), to be benevolent (16 : 91), to be steadfast (3 : 201), to be thankful (39 : 67), to admonish others to do good (16 : 126), not to preach what we do not practise (61 : 3), not to be haughty and vainglorious (4 : 37), to be neither miserly nor spendthrift (17 : 30), to be humble (25 : 64), to speak kindly to men (2 : 84), to suppress our rage and forgive people (3 : 134), to repay evil with good (13 : 23), to be united (3 : 103), to do no back-biting (103 : 2), to spend one's wealth for the cause of Allah (2 : 262), and for

the poor and the needy (2 : 272), not to ridicule one another or call names (49 : 12), to fear none but Allah (2 : 41), to eat pure things (2 : 169), to remain clean (2 : 223 & 74 : 6) etc. etc.

It gives us the basic pattern of economic structure (20 : 119 & 2 : 77) and of Government (42 : 39).

It explodes the Utilitarian and Hedonist theories and says that you should do good for the sake of Allah (14 : 147). Good is that which He determines as good and bad is that which He determines as such. It says that there is a law of harmony prevailing in the universe and it must not be violated (55 : 8 - 9).

In order to induce us to do our duty to God and man, it lays immense stress on the Day of Judgment; for unless men know that there is a Day of Reckoning they are not likely to conform their conduct to the prescribed code. It is only the knowledge that all our acts and deeds are going to react on us that would induce us to good behaviour. And not only that it states over and over again that there is bound to be a Day of Judgment, it gives numerous arguments in favour of its advent. It says that all your deeds, even if they are as minor as an iota, must visit on you (99 : 8 - 9), that all that is on the earth carries the seed of destruction (55 : 27), that the heavens and earth have not been created in vain (38 : 28), that just as He started the cycle of creation so shall He reverse it (21 : 104), that the final Hour lies innate in the heavens and earth (7 : 188), that He who created you the first time, will again raise you to life (17 : 52 & 19 : 67), that He who has power to create the heavens and earth has the power to resurrect you (17 : 100), that the law of conservation is the proof of Resurrection (50 : 5), that Resurrection is a natural step in the process of creation and evolution (22 : 6), that the fact that you cannot conquer death shows that there is a purpose in it (56 : 88).

Service of God and man. This is Islam. This, in a nutshell, is the theme of the Koran.

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CHAPTER 1

THE INTRODUCTION

In the name of Allah, the Gracious, the Merciful.

2. All praise belongs to Allah, the Lord of the worlds, the Gracious, the Merciful, the Master of the Day of Judgement.

3. Lord, You alone do we worship, and You alone do we call for help.

6. Guide us to the straight path, the path of those to whom You have been gracious, who have not incurred Your wrath and have not gone astray.

CHAPTER 2

THE COW

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Knowing¹.

3. This is 'The Book.' It is wanting² in nothing. It is a guide to the God-fearing, who believe in the unseen³, observe prayer, and spend out of that which we have given them ; who believe in that which has been revealed to you, and in that which has been revealed before you, and have firm faith in the hereafter. It is they who follow the guidance of their Lord. It is they who shall attain their goal.

7. As for those who would not believe, it makes no difference to them whether you warn them or do not warn them. They will not believe. Allah has set a seal upon their hearts and upon their hearing ; and over their eyes there is a film. There awaits them a terrible chastisement.

9. There are some men who say : 'We believe in Allah and the Last Day.' But they are no believers. They try to deceive Allah and the believers, but unwittingly they deceive only themselves. Allah has increased their disease, for their minds are diseased. There awaits them a painful chastisement for the lies they invent.

12. When it is said to them : 'Do not disturb the peace of the country,' they say : 'We do nothing but promote the peace.' Beware ! they alone are the peace-breakers, but they do not realize.

14. And when it said to them : 'Believe as others have believed,' they say : 'Shall we believe as fools have believed ?' Beware ! they alone are the fools, but they do not know.

1. Alif Lam Mim. 2. Lane, Akrab & Munjid.

3. i.e. Allah, angels, the Day of Judgment, etc.

15. When they meet the believers, they say : 'We believe.' But when they retire to their evil genii, they say : 'We are with you. We were only ridiculing them.'

16. Allah will make them look ridiculous and let them indulge in their transgression, wandering blindly.

17. They are the men who have preferred misguidance to guidance. Their bargain has yielded no profit, nor do they follow the right course.

18. They are like the men who kindled a fire¹, but no sooner did it light up their surroundings than Allah took away their light and left them in total darkness. They do not see. They are deaf and dumb and blind, and do not know where to go².

20. Or they are like the men³ who are hit by a cloud-burst from heaven, wherein there is pitch darkness and thunder and lightning. They plug their ears with their fingers against the thunder-claps, fearing death. But Allah will take care of the unbelievers. The lightning has nearly snatched away their sight. Whenever it lights up for them they walk in the light. But when darkness comes over them, they come to a halt. Indeed if Allah pleased He would take away their hearing and their sight. Allah has power over all things.

22. Men, worship your Lord who has created you and those who were before you, so that you may become righteous. It is He who has made the earth a floor for you and the heavens a roof, and who pours down water from heaven and thereby brings forth fruit for your sustenance. Then set up no rivals to Allah, men of knowledge that you are.

24. If you have any doubt about that which We have revealed to Our servant from time to time⁴, produce a piece like this Koran, summoning to your help all your friends that you have besides Allah. Do as I say⁵, if what you say be true.

1. According to the Arabic idiom *ḡ* (Lit. fire) also means war.

2. Beydawee & Kashshaf. 3. Beydawee. 4. Beydawee.

5. Jalalain & Beydawee.

25. But if you do not do so, as you cannot, then beware of the fire which is in store for the unbelievers, and of which men and stones¹ are fuel.

26. Proclaim to those who believe and do good deeds that there awaits them gardens served with running streams. Whenever they are given fruit from them, they will say : 'This is the same that we were given before.' Yet they will be given only the like of that. They shall have there pure spouses, and live there for ever.

27. Allah does not disdain to cite the parable even of a gnat or anything less² than that. Be it as it may, the believers know that it is the truth from their Lord ; but the unbelievers say : 'What could Allah mean by such a parable ?' So many does He condemn as lost because of these parables, and so many does He guide through them. Yet it is only the transgressors whom He condemns as lost because of them. They are the men who break the covenant they made with Allah after they have ratified it, sever the ties Allah has enjoined to be kept, and violate the peace of the earth. They are the real losers.

29. How can you deny Allah ? For you were dead and He gave you life, and He shall again call you to death and again raise you to life, and you shall have to return to Him. It is He who created for you all that is on the earth ; then He turned to heaven and made them seven perfect heavens. He has knowledge of all things.

31. Recall the time when your Lord said to the angels : 'I am going to make a vicegerent on the earth.'

They said : 'Will you install on the earth one who will disturb its peace and shed blood, while we sing Your Praise and extol Your name ?'

'I know that which you do not know,' said He.

1. The word حجر (stone) is also used for a man of obdurate and unfeeling heart. 2. Shaukani.

32. And He taught Adam the names of all things and then put them to the angels, and said : 'Tell Me the names of these things, if what you say is true.'

33. They replied : 'Holy is Your name. We have no knowledge beyond what You have given us. You and You alone are the Knowing, the Wise.'

34. Then He said to Adam : 'Adam, tell them their names.' And when he had told them their names, He said : 'Did I not tell you that I best know the mysteries of the heavens and earth? Indeed I know all that you reveal and all that you conceal.'

Recall the time when We said to the angels : 'Make obeisance to Adam,' and they all obeyed. Yet Iblis, did not. He refused and turned arrogant and became an unbeliever.

36. And We said to Adam : 'Adam, dwell in paradise, you and your wife, and eat freely from it wherever you like. But you shall not go near this tree, or you shall be numbered with the transgressors.'

37. But the Devil led them astray from paradise and turned them away from the things they enjoyed. 'Go hence,' We said, 'you shall be enemies one to another. You shall have your abode on the earth, and enjoy yourselves for a while.'

38. Now Adam learnt some prayers from his Lord, and He forgave him. Indeed He is most forgiving, infinitely merciful.

39. We then said : 'Go hence from here, all of you. If there should come to you a Guidance from Me, those who follow My Guidance shall have nothing to fear and nothing to regret. But those that disbelieve and reject Our signs shall dwell in hell. There they shall live for ever.'

41. Children of Israel, remember the favour I bestowed upon you. Fulfil the covenant you made with Me, and I shall fulfil the covenant I made with you. Fear none but Me. Believe in My

revelation which confirms that which is with you, and do not be the first to deny it. Do not sell My revelations for a mean price, and seek refuge only in Me. Do not confound truth with falsehood, nor knowingly hide the truth. Observe prayer, pay the poor-rate, and join the ranks of those who Worship Me. How is it that whereas you enjoin people to do good, you forget your own persons? And you do so, though you read the Book. Have you no sense?

46. Have resort to patience and prayer. This is a hard task except for those who are humble, those who believe that they will meet their Lord and return to Him.

48. Children of Israel, remember the favour I bestowed upon you, and remember that I exalted you over all nations. Beware of the day when none shall redeem anyone at all, and no intercession will be accepted nor any compensation received from anyone, and no help will be rendered to men¹.

50. Recall the time when We delivered you from the people of Pharaoh. They afflicted you with dreadful torments, slaying your sons and sparing your women. Indeed it was a great ordeal from your Lord.

51. Recall the time when We parted the sea for you, and saved you, and drowned the people of Pharaoh before your very eyes.

52. Recall the time when We made an appointment with Moses for forty nights, but out of sheer transgression you took to the worship of the calf in his absence. Yet We pardoned you after that, so that you might give thanks.

54. Recall the time when to guide you We gave Moses the Book and clear proofs.

55. Recall the time when Moses said to you: 'O my people! you have wronged yourselves by taking to the worship of the calf.

1. **Beydawce.**

You had better repent before your Creator and slay your egoes¹. This indeed will be best for you in the sight of your Creator.' And you did as you were told, and He forgave you. Indeed He is ever forgiving, infinitely merciful.

56. Recall the time when you said : 'Moses, we will not believe in you unless we see Allah with naked eyes². Then you were caught in a thunderbolt, while you looked on helplessly. And We resuscitated you from your stupor, so that you might give thanks. And We spread clouds over you, and sent down on you manna and quails, saying : 'Eat of the good things We have given you.' But you denied Our favours³. Yet you did Us no wrong. It was only yourselves that you wronged.

59. Recall the time when We said to you : 'You may enter this city and eat freely from it wherever you like. But you shall enter its gates in humble supplication and pray to be relieved of your burdens. If you do so, We shall forgive you your sins, and multiply the reward of the righteous.'

60. But the wrongdoers gave a different version to the orders they were given. So we sent upon the wrongdoers a plague from heaven because of their sins.

61. Recall the time when Moses prayed for water for his people, and We said : 'Smite the rock with your staff.' And as he did, there gushed forth from it twelve fountains, and every tribe came to know of its drinking place. We said : 'Eat and drink out of that which Allah has given, and commit no transgression on the earth.'

62. Recall the time when you said : 'Moses, we cannot bear with one and the same food. Pray to your Lord that He may bring forth for us some of the produce of the earth : its vegetables, cucumbers, corn, lentils, and onions.'

He said : 'Would you exchange that which is better for that

1. Beydawee. 2. Beydawee & Jalalain. 3. Beydawees.

which is worse? Go hence to a city. You will get all that you want.'

And it came to pass that they were overwhelmed with shame and misery, and incurred the wrath of Allah. This was because they would deny the revelations of Allah and slay His prophets unjustly. And that was because they were rebels and transgressors.

64. Such of the believers, the Jews, the Christians, and the Sabeans as believe in Allah and the Last Day and act righteously shall have their reward from their Lord. They shall have nothing to fear, nothing to regret.

64. Recall the time when We bound you down to a covenant with the Mount towering above you, and said: 'Hold fast to that which We have given you and keep in mind what it contains, so that you may become righteous.' But you turned away after that. Had not Allah's grace and mercy been upon you, you would have been completely lost.

66. You have come to know the end¹ of those of you who broke the Sabbath. We turned² them into miserable apes, and made their punishment an example to the existing and coming generations, and a lesson to the God-fearing.

68. Recall the time when Moses said to his people: 'Allah commands you to sacrifice a cow.'

They replied: 'Are you making game of us?'

He said: 'God forbid that I should be such a fool.'

69. They said: 'Pray to your Lord to tell us what kind of cow it is.'

He said: 'He says that it should be a cow neither old nor young, but of middle age, in between. Now do as you are told.'

70. They said: 'Pray to your Lord to tell us what colour it is.'

1. Imla'. 2. Beydawce.

He said : 'He says that it should be a cow fawn of colour, rich in tone, pleasing to the eyes.'

71. They said : 'Pray to your Lord to tell us what kind of cow it is ; for all cows look alike to us. Indeed if Allah will, we shall follow the right path.'

72. He said : 'He says that it should be a cow which has not been broken in to plough the earth or water the fields, and is sound and spotless.'

They said : 'It is now that you have come out with the necessary description.'

So they slaughtered the cow, though they had no mind to do it.

73. Recall the time when you killed a man, and blamed one another for the murder. But Allah intended to bring to light what you were hiding. So We said : 'Judge it in the context of its other circumstances.' That is how Allah raises the dead to life¹ and shows you His signs, so that you may become wise.

75. Now your hearts became hardened after that, so that they became like rock or rather harder still, for there are some rocks from which rivulets break forth, and there are some others which break asunder and water gushes forth from them, and there are yet others which come crashing down for fear of Allah. Indeed Allah is ignorant of nothing that you do.

76. Believers, how do you hope that they will believe in you ; for there are some of them who hear the word of Allah and then change it after fully understanding it. And they know what they are doing.

77. When they meet the believers, they say : 'We believe.' But when they retire one to another, they say : 'Must you tell them what Allah has revealed to you, so that they may avail themselves of it to refute you on the authority of your Lord ? Have

1. See 8 : 43.

you no sense ?' Do they not know that Allah knows all that they hide and all that they reveal ?

79. And some of them are illiterate. They have no knowledge of the Book. Their knowledge is confined to their fancies, and they do nothing but make conjectures.

80. Woe be to those who write the Book with their own hands, and then say : 'This is from Allah.' 'They do it, so that they may thus acquire some paltry advantage. Woe be to them for what their hands have written ; woe be to them for what they do.

81. They say : 'The fire of hell will brush us only for a few days.' Say : 'Have you taken a promise from Allah ? For if you have. He will not break His promise. But is it not true that you say about Allah things you do not know ?'

82. The truth is that those who do evil and are overwhelmed by their sins shall own hell. They shall live there for ever. But those who believe and act righteously shall own heaven. There they shall live for ever.

84. Recall the time when We made a covenant with the children of Israel, and said : 'You shall worship none but Allah ; you shall be good to your parents, your next of kin, the orphans, and the poor ; you shall speak kindly to people, and shall observe prayer and pay the poor-rate.' Yet, barring a few, you all broke your covenant. Indeed you are accustomed to avoiding your covenants.

85. Recall the time when We made a covenant with you, and said : 'You shall not shed your blood, and you shall not exile your people from their homes.' And you promised to abide by this covenant, and you bear witness that you did.

86. Yet you are such as slay your own men and exile some of them from their homes, supporting one another in committing sin and transgression against them. If they come to you as captives,

you ransom them ; but you were forbidden to exile them. Is it that you believe in a part of the Book while a part you deny ? Nothing but disgrace in this life can be the reward of those of you who act like this. They shall be given over to a terrible chastisement on the Day of Judgment. Allah is ignorant of nothing that they do. They are the men who have preferred the present life to the next. Their punishment will not be reduced, and no help will be rendered to them.

88. We gave the Book to Moses and sent a series of apostles after him. And We gave Jesus the son of Mary clear signs and sustained him with the Holy Spirit.

Jews, how is it that whenever apostles come to you with a teaching that does not suit your fancies, you turn arrogant, so that some you deny and some you slay.

89. They say : 'Our hearts are the seat of learning.' But it is not so. Rather Allah has cursed them for their faithlessness, so that they believe but little.

90. No sooner did there come to them a Book from Allah to confirm that which they have with them than they denied it. Though before this they have been praying for victory over the unbelievers, yet no sooner did that which they recognised come to them than they denied it. Let the curse of Allah be on these unbelievers.

91. They have sold their souls in an evil bargain. They have stipulated to reject the revelations of Allah to give vent to their envy, grudging that Allah should show His mercy to such of His servants as He pleased. They have incurred His perpetual wrath. There awaits these unbelievers a disgraceful punishment.

92. When it is said to them : 'Believe in what Allah has revealed,' they say : 'We believe in what has been revealed to us.' But they deny what has since been revealed, though it satisfies all their requirements and corroborates their own scriptures. Say :

'Why have you been slaying the prophets of Allah before this, if you are true believers?'

93. Behold! Moses came to you with clear signs. Yet you took to the worship of the calf in his absence. Indeed you are accustomed to evil ways¹.

94. Recall the time when We took a Covenant from you, with the Mount towering above you, and said: 'Hold fast to that which We have given you and follow it².' 'But those of you who were given this commandment said: 'We hear and we disobey.' Indeed their hearts were filled with the love of the calf due to their faithlessness.

Say: 'Evil are the ways to which your faith leads you, if you are believers at all.'

95. Say: 'If you have the last abode reserved for you by Allah to the exclusion of other men, then desire death, if you speak the truth³.'

96. But because of that which they have sent forward with their own hands, they will never desire it. Allah knows these wrongdoers well.

97. You will find them the greediest of people for life, even greedier than idolaters. Each one of them desires to be spared a life of a thousand years. But their being spared for a long life will by no means spare them the punishment. Allah knows all that they do.

98. Say: 'He who is an enemy to Gabriel should bear it in mind that he has revealed the Koran to your heart by the command of Allah, and it confirms that which is before it and is a guide and a gladdening tidings for the believers.'

1. *Beydawee.* 2. *Beydawee.*

3. It is a challenge for *Mubahala* (invoking of God's curse on the wrongdoers). See also 3: 92. The Prophet had said that were the Jews to accept his challenge not a single Jew would be left on the face of the earth.

99. Allah is enemy to all those infidels who are enemies to Allah, his angels and messengers, and Gabriel and Michael.

100. We have revealed to you clear signs, which none but the evil-doers reject.

101. How is it that as often as they make a covenant, some of them cast it away. Rather, most of them have no faith in it.

102. No sooner did there come to them an apostle of Allah to confirm the book which they had than some of the people of the Book threw away the Book of Allah behind their back, as if they were ignorant of it.

103. Not only that. They followed the same tactics which the rebels had followed during the reign of Solomon. (Indeed it was not Solomon that committed breach of faith. It was the rebels that committed breach of faith. They taught people to indulge in intrigues). And they followed the tactics which were revealed to the two angels of Babylon, Harut and Marut. But these angels would not teach anyone until they had said: 'Do not commit breach of faith; for we are here only to try you.' Their followers learnt from them things which divided man from his companion. Yet they would not hurt anyone by their practice save by the leave of Allah. However these men learn things which would harm them and would do them no good. They do it though they know that he who chooses this course will have no share in the hereafter. Evil is the bargain in which they sell their souls. Would that they knew it! Had they kept their faith and kept from evil, they would have received from Allah a reward far better than that for which they sell their souls. Would that they knew it!

105. Believers! do not address the Prophet by the word 'raina'¹; but say: 'We beg your attention.' And listen to him. Indeed, there awaits the unbelievers a woeful punishment.

1. راعنا is an equivocal phrase which means: 'We beg your attention' as well as 'O swollen-headed man.' With a slight twist of the tongue the word can be changed to راعينا which means 'O our shepherd.'

106. The unbelieving people of the Book and the idolaters do not desire that any good should come to you from your Lord. But Allah singles out for His grace whomsoever He will. Allah is the Lord of great bounties.

107. When We repeal a revelation or abandon it, We substitute it with a better one or the like of it. Do you not know that Allah has power over all things ?

108. Do you not know that the Kingdom of the heavens and the earth belongs to Allah and that you have none besides Allah to protect or help you.

109. Would you like to question your Apostle as Moses was questioned before ? Indeed he that prefers infidelity to fidelity has lost the straight path.

110. Now that you have believed, so many of the people of the Book would love to lead you back into unbelief. They do it out of selfish envy and after the truth has become plain to them. Then turn away from¹ them and let them be until Allah announces His will. Allah has power over all things.

111. Observe prayer and pay the poor-rate. Whatever good you send forward for your souls, you will find it with Allah. Allah knows all that you do.

112. The Jews say : 'None can enter paradise unless he is a Jew.' And the Christians says : 'None can enter paradise unless he is a Christian².' Such are their wishful fancies. Say : 'Bring your proof, if what you say be true.'

113. The fact is that all those who submit to the will of Allah and act righteously shall have their reward with their Lord. They shall have nothing to fear, nothing to regret.

114. While they both follow the same book, the Jews say the Christians have no stand, and the Christians say the Jews have no

1. Lane. 2. Shaukani.

stand. All ignorant men talk like this. Allah will judge all their differences on the Day of Judgment.

115. Who can be more wicked than those who forbid Allah's name from being extolled in His own temples, and strive for their ruin? The only proper thing for these men was to enter these places in fear and awe. There awaits them disgrace in this life, and a severe punishment in the next.

116. To Allah belongs the East and the West. Whichever way you may turn, you will find that there is Allah. Allah is All-pervading, All-knowing.

117. Not only that they forbid Allah's name from being extolled in His own temples¹, they say: 'Allah has begotten a son.' Holy is He. The truth is that all that is in the heavens and on earth belongs to Him. They are all obedient to Him. He is the Creator of the heavens and the earth. When He decides a thing to be, He only commands it to be, and it comes to be.

119. The ignorant say: 'Why does Allah not speak to us; or at least why is no sign given to us?' That is exactly what their predecessors said. Their hearts are alike. But We have made Our signs plain to the people who want to have sure knowledge.

120. We have sent you to serve all their requirements, to proclaim the glad tidings to them and to warn them. But you will not be called upon to account for the owners of hell.

121. Neither the Jews nor the Christians will be pleased with you until you follow their faith. Say: 'True guidance is that which comes from Allah.' Indeed if you follow their fancies after you have received all this knowledge, you will find none to protect or help you from the punishment of Allah.

122. Those to whom We have given the Book, follow it as followed it should be. It is they who believe in it. As for those who deny it, they are utterly lost.

1. It is a conjunction on the word 'forbid' occurring in V. 115. (Beydawee).

123. Children of Israel, remember the favour I bestowed upon you : remember that I exalted you above all people. Take care of the day when none shall redeem anyone at all, and no compensation will be accepted from anyone, and no intercession will avail anyone, and no help will be rendered to men.

124. Recall the time when His Lord put Abraham to the test by giving him some orders, and he carried them out.

‘I will make you a leader of men,’ said He.

Abraham said : ‘Pray ! extend this favour to my seed.’

He said : ‘My covenant will not extend to the wrongdoers.’

126. Recall the time when We made the House a resort and a sanctuary for the people, and said : ‘Adopt the place of Abraham as a place of worship.’

And We enjoined Abraham and Ishmael to clean the House for the visitors and the occupants, and for the devotees of Allah and His worshippers.

127. Recall the time when Abraham said to His Lord : ‘Lord ! make this place a city of peace and provide with all kinds of wealth such of its people as believe in Allah and the Last Day.’

He said : ‘I will also give My gifts to the unbelievers. But I will let them enjoy themselves only for a little while, and then bear them to the punishment of hell. What an evil end !’

128. Recall the time when Abraham and Ishmael raised the foundations of the House, and said : ‘Lord, accept our offering ; You are the Hearing, the Knowing.

129. ‘Lord, make us your obedient servants, and raise from our seed people who will submit to Your will, and show us our ways of worship, and forgive us our sins. You alone are the Forgiving, the Merciful.

130. ‘Lord ! raise among them a prophet from them who will

read to them Your revelations, and teach them the Book and the wisdom, and purify them. You alone are the Mighty, the Wise.'

131. Who should turn away from the faith of Abraham but the man who has debased his own soul? He was Our chosen one in this world, and he shall be counted among the righteous in the hereafter. When his Lord asked him to submit, he said: 'I submit to the Lord of the worlds.'

133. Abraham enjoined his sons to follow his faith, and so did Jacob. Abraham said: 'O my sons! Allah has chosen for you the true faith. Then make sure that you die resigned to His will.'

134. You were not present¹ with Jacob when death visited him and he said to his sons: 'What God will you worship after me?' They replied: 'We will worship your God, the God of your fathers, Abraham, Ishmael, and Isaac, the One God. To Him we submit.'

135. These people have passed away. They shall reap the fruit of their labour, and you shall reap the fruit of your labour. You will not be called upon to account for what they did, nor will they be called upon to account for what you do.

136. The Jews say: 'Be you Jews, and you will be guided. And the Christians say: 'Be you Christians, and you will be guided².' Say: 'No. We will rather follow the faith of Abraham, the devotee of Allah. He was no idolater.'

137. Say: 'We believe in Allah, and in that which has been revealed to us, and in that which was revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes. We believe in that which was given to Moses and Jesus, and in that which all the prophets were given by their Lord. We make no discrimination between any of them. To Him we submit.'

138. If they believe as you have believed, they shall be rightly guided. But if they deny, they shall only be fighting against the

1. Beydawee. 2. Beydawee.

truth. Allah will defend you against them. He is All-hearing, All-knowing.

139. Say : 'Allah has chosen for us His own faith. What faith can be better than Allah's. Him alone we shall worship.'

140. Say : 'Do you dispute with us about the work of Allah ? He is our Lord as well as your Lord. We shall be judged by our deeds, and you will be judged by your deeds. Unlike you¹ we are completely devoted to Him.'

141. Say : 'Do you say that Abraham, Ishmael, Isaac, Jacob, and the tribes were all Jews or Christians ?' Then add : 'Do you know better than Allah ?'

Who may be more wicked than the man who conceals Allah's evidence which is in his possession ? Indeed Allah is ignorant of nothing that you do.

142. These people have passed away. They shall reap the fruit of their labour, and you shall reap the fruit of your labour.' You will not be called upon to account for what they did, nor will they be called upon to account for what you do.

143. The fools among the people will say : 'What has made them turn their back upon the Kiblah² to which they formerly conformed.' Say : 'To Allah belong the East and the West. He guides to the straight path whom He will.'

144. Just as We have exalted your Kiblah, so have We made you an exalted nation. We have done this so that you may watch over mankind and the Prophet may watch over you. We had ordained the Kiblah to which you formerly conformed only to distinguish those who follow the Prophet from those who make a volte-face. It was indeed a hard test save for those whom Allah had guided. Allah will not let your faith go waste. Allah is kind and merciful to men.

145. We have seen that you often turn your face towards

1. Beydawee.

2. The direction to which men turn when saying their prayers.

heaven. We shall certainly give you possession of the Kiblah of your liking. Then keep your attention fixed on the Holy Mosque.

Believers ! wherever you be, keep your attention fixed on the Holy Mosque. Those that have been given the Book¹ know that this is a true commandment, proceeding from their Lord. Indeed Allah is ignorant of nothing that men do.

146. Even if you bring to the people of the Book² all kinds of proofs they will not accept your Kiblah. You will not accept their Kiblah, nor will they accept one another's Kiblah. Indeed you will become a transgressor, if you follow their fancies after you have received all this knowledge.

147. Those to whom We have given the Book know the Apostle as they know their own sons. Yet some of them conceal the truth even though they have known it.

148. This is the truth that has come from your Lord. Have no doubt about it.

149. Every man has an ideal for which he bears up. Then vie one with another in doing good deeds. Be wherever you may, Allah will gather you all together. Allah has power over all things.

150. From wherever you may come forth, keep your attention fixed on the Holy Mosque. This is a true commandment, proceeding from your Lord. Indeed Allah is ignorant of nothing that you do.

151. Prophet, from whatever place you may go forth keep your attention fixed on the Holy Mosque.

Believers wherever you may be, keep your attention fixed on it. You shall do it so that people may have no excuse against you, and I may bestow My last favour upon you, and you may be rightly guided. As for the wicked people, have no fear of them. You need only fear Me.

1. Koran. 2. Jews and Christians.

152. Just as We have bestowed Our last favour on you, so have We sent to you a Prophet from among you who reads to you Our revelations, rids you of your impurities, teaches you the Book and wisdom, and teaches you that which you did not know.

153. Extol My name and I shall extol yours ; and pay Me thanks, and do not be ungrateful to Me.

154. Believers, have resort to patience and prayer. Allah is with those who persevere.

155. Call not dead those that are slain in the cause of Allah. They are rather alive, but you do not know.

156. We will test you with some fear and hunger, and with some loss of wealth, life, and produce.

Bear good news to those who are steadfast, who say when a misfortune visits them : 'To Allah we belong, and to Him we shall return.'

They are the men who shall have the blessings and mercy of their Lord. They are the men who follow the right path.

159. The Safa and the Marwa¹ are among the signs of Allah. He that makes the pilgrimage to the House or visits it will be committing no sin if he runs between them. Indeed he that chooses to do good work will find that Allah knows and rewards everything.

160. Those who conceal the signs and the guidance which We have revealed, after We have clearly explained them to the people in the Book, shall lie under the curse of Allah and the curse of the cursers.

161. As for those who repent and make amends and expound the truth, I shall forgive them. Indeed I am most compassionate, infinitely merciful.

162. Those who disbelieve and die unbelievers, shall lie under the curse of Allah, the angels and the men, one and all. They

1. The two hills near Mecca. Hagar, when left alone with Ishmael, had been running between them in quest of water.

shall live in this state for ever. Their torment will not be reduced, and no respite will be given to them.

164. Your God is One God. There is no God but He. He is the Gracious, the Merciful.

165. For the men who would understand there are signs in the creation of the heavens and earth, in the sequence of night and day, in the ships that sail on the sea carrying things that are useful to men, in the water that Allah sends down from heaven with which He brings the dead earth into life, in all kinds of animals which He has scattered on the earth, in the change of winds, and in the clouds which stand harnessed between heaven and earth.

166. There are some men who worship idols besides Allah. They love them as they should love Allah. But love the idols as they may¹, the believers have a stronger love for Allah.

Had the transgressors seen what they shall when they see the punishment, they would have known that power belongs entirely to Allah and that the punishment of Allah is severe. At that time the leaders will disown their followers. They shall see the punishment and all their means will be cut asunder. At that time their followers will say: 'If we could only return to former life, we would disown them just as they have disowned us.'

That is how Allah will make them regret their deeds. And what is more, they shall never leave hell.

169. Men, eat from the earth things which are lawful and good, and do not follow the footsteps of the Devil, for he is your open enemy. He only enjoins you to indulge in evil and foul practices, and to say about Allah things you do not know.

171. When they are told to follow the revelations of Allah, they say: 'We will rather follow the traditions of our fathers. But would they do so even if their fathers had no sense and were not rightly guided.'

1. Jalalain.

172. He that calls to the unbelievers is like the man that calls to the animals who hear nothing but shouts and cries. They are deaf, dumb, and blind, so that they understand nothing.

173. Believers, eat of the good things We have given you ; and give thanks to Allah if it is He that you worship.

174. He has forbidden you only carrion, blood, swine-flesh, and that which has been sacrificed in the name of anyone other than Allah. But he that eats it out of necessity and has no intention to transgress or disobey, incurs no sin. Indeed Allah is most forgiving, infinitely merciful.

175. Those who conceal the Book which Allah has revealed and sell it for a mean price feed their bellies with fire. Allah will not speak to them nor purify them on the Day of Resurrection. There awaits them a painful punishment.

176. They are the men who have preferred misguidance to guidance and punishment to forgiveness. With what perseverance do they bear up for hell! !

177. That is because whereas Allah has revealed the Book to suit all their requirements, they have rejected it². Indeed those who have dissented from the Book have gone far astray from the truth.

178. There is no virtue in turning your face towards the east or the west. True virtue lies in the fact that men should believe in Allah, the Last Day, the angels, the Books, and the prophets, and should give their dearly loved wealth to their kinsfolk, the orphans, the needy, the wayfarers, and the beggars, and should spend it to ransom the slaves, and should observe prayer and pay the poor-rate, and should keep their pledge when they make one, and should be steadfast in distress and misery and in time of war. Such are the men who are true in their faith. It is they who fear their God.

1. Kashshaf. 2. Beydawee.

179. Believers, you have been ordained to avenge the slain. Free man for free man, slave for slave, and woman for woman¹. But if a man is granted any remission by his brother, the matter shall be pursued with equity, and the blood-money paid with grace.

This is an indulgence and a mercy shown by your Lord. But he that shall transgress after that shall be severely punished.

180. O men of wisdom ! your very life lies in retaliation. You have been given this commandment so that you may guard yourselves.

181. If you leave behind appreciable property at the time of your death, it is incumbent upon you to make equitable bequest in favour of your parents and near kinsmen. It is a duty binding on the righteous.

182. He that shall corrupt the will after he has heard it should know that it is only those that corrupt it who shall bear the entire burden of sin. Indeed Allah is All-hearing, All-knowing.

183. If anyone fears that the testator will be partial or unjust he will be committing no sin if he brings about a reconciliation between the parties. Indeed Allah is most forgiving, infinitely merciful.

184. Believers, in order that you may become God-fearing, you are required, even as the people before you were required, to fast for a prescribed number of days. If anyone of you is sick or is going a journey, he shall make up the prescribed number in other days. And those who find it hard to fast shall make recompense by each feeding a poor man. Indeed he that does extra good will find that it is better for him. Behold ! it is good for you to fast, if indeed you know.

1. There was a custom among some Arab tribes that when one of their women or slaves was murdered they would take a vow that they would kill a free man of the tribe of the offender. The Koran puts an end to this custom, saying that be he a free man, a slave, or a woman, everyone shall pay for his own crime, and there will be no vicarious liability.

186. The month of Ramadan is that in which the Koran was revealed, the Koran which is a guide for men, and which supports its methods of guidance with clear proofs, and distinguishes the right from the wrong. Whoever of you shall witness the month shall fast during it. But whoever is sick or is going a journey shall make up the prescribed number in other days. Allah desires to give you facility, and desires no hardship to you, so that you may complete the prescribed term, may exalt the name of Allah for guiding you, and may give Him thanks.

187. If my servants ask you about Me, tell them that I am nearby. I answer the prayer of the pray-er when he prays to Me. Then let them listen to Me and put their trust in Me, so that they may follow the true guidance.

188. It is lawful to you to lie with your wives on the night of the fast. They are a cover for you and you are a cover for them. Allah knows that you were doing injustice to yourselves. So He has shown you mercy and made things easy for you. You may associate with them, and seek what Allah has ordained for you.

Eat and drink until the white streak of the dawn can be distinguished from the black streak, and then keep the fast till the night falls. Remember that you shall not associate with your wives when you are secluding in the mosque for prayers.

These are the bounds set by Allah. Do not draw near them.

That is how Allah explains His revelations to men so that they may protect themselves.

189. Do not appropriate one another's property by false means, nor, knowing that you have no right, take your cases to judges in order that you may wrongfully appropriate a portion of the wealth of others.

190. They ask you about the phases of the moon¹. Say : 'They are means for men to measure time and to determine the time of the pilgrimage.'

1. Beydawee & Shaukani.

No virtue lies in entering your houses from the back¹. It lies rather in being God-fearing. Enter the houses by their doors and fear Allah, so that you may attain your goal².

191. Fight for the cause of Allah those that fight against you. But commit no aggression ; for Allah does not love the aggressors.

192. Slay them wherever you find them, and turn them out from wherever they turned you out. For lawlessness is worse than carnage.

Do not fight them in the precincts of the Holy Mosque unless they should fight you there. But should they fight you there, put them to the sword. Such indeed is the reward of the infidels. Yet if they desist from fighting, remember that Allah is most forgiving, infinitely merciful.

194. Fight them till aggression is vacated, and the law of Allah³ is established. But if they desist from fighting, all hostilities shall cease, save against the transgressors.

195. The violation of the holy month is punishable in the holy month, and the violation of all sacred things is to be followed by retaliation. If anyone transgresses against you, you can transgress against him to the extent he has transgressed against you. Have fear of Allah, and know that Allah is with those who fear Him.

196. Spend for the cause of Allah and do not spell your own destruction. And act righteously ; for Allah loves those who are righteous.

197. Make the Pilgrimage and visit the House for the sake of Allah. But if you are prevented, give such offering as may be easily available. Do not shave your heads till the offering reaches its destination. But if anyone of you is sick or is suffering from

-
1. If the pagans had to return to their houses before performing the pilgrimage they would enter from the back.
 2. Or : No virtue lies in tackling problems from the wrong end. It lies rather in being God-fearing. Tackle problems from the right end and fear Allah, so that you may attain your goal. (Beydawee).
 3. *i.e.*, the rule of law.

an ailment of the head, and has to shave, he may recompense by fasting, or by giving alms, or by offering a sacrifice.

When you have peace, such of you as should avail themselves of the visit to the House along with the pilgrimage, shall give such offering as is easily available. But such of you as cannot, shall fast three days during the pilgrimage and seven days on returning home. This makes ten days in all. This commandment, however, is for those whose family does not live near the Holy Mosque. Have fear of Allah, and know that the punishment of Allah is severe.

198. The pilgrimage falls in the months well known. Whoever undertakes to perform the pilgrimage in these months, should know that there shall be no sensuality, lawlessness, or exchange of sharp words during pilgrimage. Indeed Allah knows whatever good you do.

Carry your provisions with you, and remember that the fear of Allah is the best provision. Then have My fear, o men of wisdom.

199. It is no sin for you to seek the bounty of your Lord¹. When you proceed from Arafat, remember Allah near, Masharal-Haram². Remember Him because³ He guided you. Indeed you were steeped in error before that. And proceed from where the people proceed, and seek the pardon of Allah. Allah is most forgiving, infinitely merciful.

201. When you have performed your rituals, remember Allah as you remember your fathers, or yet more earnestly.

There are some men who say : 'Lord ! give us our share⁴ in this world.' These men shall have no share in the hereafter.

202. There are others who say : 'Lord, give us that which is good in this world, and that which is good in the hereafter, and keep us from the torment of hell.' 'These are the men who shall reap the fruit of their labour. Allah will be quick to reward them.

1. *i.e.*, to do trade. 2. Lit. Holy Monument.

3. الكاف للتعليل Akrab, Al-Munjid & Jalalain. 4. Jalalain.

204. Remember Allah in the appointed days¹. However, there is no sin if anyone hastens his departure and leaves within two days, nor is there any sin if anyone stays over, provided they fear Allah. Have fear of Allah, and know that you shall be gathered and brought before Him.

205. There are some men whom you admire for their talk which is meant to acquire some worldly gain. They would call Allah to witness the sincerity of their hearts. Yet they are your most stubborn enemies. No sooner do they leave you than they go all out to create disorder in the country and to destroy the field and the seed. But Allah does not love disorder.

207. When they are told to fear Allah, pride leads them to sin. Hell shall suffice them. What an evil resort it is !

208. There are some men who would sacrifice their very lives for the good pleasures of Allah. They will find that Allah is kind to His servants.

209. Believers, make peace with Allah, one and all, and do not follow in the footsteps of the Devil ; for he is your open enemy. But if you fall in spite of all these clear revelations that have come to you, bear it in mind that Allah is mighty and wise.

211. Do they wait for Allah and His angels to come to them through the canopies of clouds, so that their fate is finally decided ? Indeed all matters rest with Allah.

212. Ask the children of Israel how many clear signs We gave them. But if anyone should corrupt the favour of Allah after it has been bestowed on him, he will find that the punishment of Allah is stern.

213. It has been so ordained that the present life looks beautiful to the unbelievers. They deride the believers. But those that fear Allah shall be placed above them on the Day of Judgement. Indeed Allah gives without measure to whom He will.

1. i.e., the أيام التشريق which are the 11th, 12th and 13th of Dhul-Hajj.

214. Men were one nation, but they differed¹. So Allah raised prophets to give them glad tidings and to warn them. And He sent down with them the Books containing the truth, so that He might judge all the differences of men. But no sooner did they receive clear proofs than, out of sheer envy against one another, those who were given the truth differed about it. Yet Allah, in His discretion, guided the believers to the truth about which men differed. Indeed Allah guides to the straight path whom He will.

215. Do you think that you will enter paradise while nothing of the kind which befell your predecessors has as yet befallen you? They were visited with distress and misery, and were violently shaken, so much so that the apostle and his companions in faith said : 'When will the help of Allah come ?' It was then that they were told : 'Behold ! the help of Allah is nearby.'

216. They ask you what they should spend to seek the pleasure of Allah. Say : 'Spend whatever you can² from your wealth. Spend it for your parents, your kinsmen, the orphans, the poor, and the wayfarer. Indeed Allah knows whatever good you do.'

217. Much as you hate it, fighting has been enjoined on you. But you may hate a thing though it is good for you, and you may love a thing though it is bad for you. Allah knows what is good for you, while you do not know.

218. They ask you about fighting in a sacred month. Say : 'It is a heinous thing to fight in such a month. But to deny Him, and to turn men away from the path of Allah, and from the Holy Mosque, and to turn out its people from it, is a thing yet more heinous in the sight of Allah. Indeed lawlessness is worse than carnage.'

They will continue to fight against you, so³ that they may make you revert from your faith, if they can. But those of you

1. Jalalain. 2. Kashshaf. 3. Kashshaf & Beydawee.

who shall recant and die unbelievers, will find that their deeds will bear no fruit in this world and the next. They shall dwell in hell. There they shall live for ever.

219. It is those that believe, those that fly their homes and fight for the cause of Allah, who hope to receive the mercy of Allah. Indeed Allah is most forgiving, infinitely merciful.

220. They ask you about wine and games of chance. Say : 'They lead to great sin and have some use for men. But the sin inherent in them exceeds their usefulness.'

They ask you what they could spend to seek the pleasure of Allah. Say : 'The surplus.' Thus does Allah explain to you His revelations, so that you may reflect upon this world and the next.

They ask you about the orphans. Say : 'The best thing to do is to keep in view their welfare. If you mix with them, they are your brothers. Allah knows the just from the unjust. If Allah pleased He could make things hard for you. Mighty is Allah and wise.'

222. Do not marry idolatresses until they embrace the faith. Indeed a believing slave-girl is better than an idolatress, pleasing as she may be to you.

And do not marry your women to idolaters till they believe. Indeed a believing slave is better than an idolater, pleasing as he may be to you.

The idolaters call you to hell, but Allah calls you by His command to Paradise and His pardon. He explains His revelations to men, so that they may take heed.

223. They ask you about menstruation. Say : 'It is a sort of evil. Hence spare the women during their periods, and do not lie with them until they are clean. But when they have washed themselves, you may lie with them in the manner enjoined by Allah. Remember that Allah loves those who repent to Him, and He loves those who keep themselves clean.'

224. Your women are your tillage. You may go to your tillage as you like. Do good works for your future, and have fear of Allah, and know that you shall meet Him. Prophet, bear glad tidings to the believers.

225. Do not make Allah an excuse for your oaths for refraining from piety and righteousness and making peace between men. Know that Allah hears all, knows all.

226. Allah will not call you to account for your vain oaths. But He will call you to account for what your minds resolve. Yet Allah is most forgiving, slow to wrath.

227. Those who abjure their women may wait only for four months. If they are reconciled, they will find that Allah is most forgiving, infinitely merciful. But if they decide to divorce, they should know that Allah hears all, knows all.

229. The divorced women shall stay by themselves for three periods. It is not permissible for them to hide what Allah has created in their wombs, if indeed they believe in Allah and the Last Day. Their husbands, provided they mean well, are better entitled to claim them back during this period. Even though men are a place above them, women have their rights equal to their obligations, in all equity. Mighty is Allah and Wise.

230. Such divorce may be given twice. Then the woman must be retained with grace or freed with kindness. It is not permissible for you to take back anything you have given to your wives.

However, if both the man and the woman fear that they might not abide by the injunctions of Allah, and if you¹ also fear that they would not abide by the injunctions of Allah, no blame shall lie on either of them if the woman purchases her freedom.

These are the injunctions of Allah. Do not violate them. For those who violate the injunctions of Allah are real transgressors.

1. The Muslim society which, of course, will function through its judges.

231. If the man divorces the woman yet again, she will not be lawful to him after that until she marries another husband. But if the latter also divorces her, they will be committing no sin if they reunite, provided they believe that they will abide by the injunctions of Allah.

These are the injunctions of Allah. He explains them to the people who would know.

232. When you divorce your wives and their term is about to expire, then either retain them with grace or free them with grace. But do not retain them to put them to harm and to maltreat them. Indeed he who acts in such a manner does himself a wrong.

Do not make game of the revelations of Allah. Keep in mind the favour of Allah which rests on you, and the Book and wisdom which He has revealed to you to admonish you. Have fear of Allah and know that Allah has knowledge of all things.

233. When some of you divorce your wives and their term expires, do not prevent them from remarrying their spouses, if they both agree to an honourable contract. This is enjoined on those of you who believe in Allah and the Last Day. If you do as you are told it will be best for you and most decent. Indeed Allah knows what you do not know.

234. Mothers shall give suck to their children for two whole years, provided that the father wishes that they should be suckled for the full term. The father shall be responsible for providing the usual food and clothes for the mother. In the absence of the father his heirs shall discharge this responsibility¹. None shall be burdened beyond his capacity. Neither shall the mother be made to suffer on account of her love for the child², nor shall the father be made to suffer on account of his love for the child. However, no blame shall lie on them if they decide to wean the child by mutual consent and consultation.

1. Beydawee. 2. Kashshaf, Beydawee & Jalalain.

No blame shall lie on you if you decide to have a wet-nurse for your children provided you pay the usual dues which you have settled. Have fear of Allah, and know that Allah has full knowledge of all that you do.

235. Such of the wives as survive their husbands shall stay by themselves for four months and ten days. When their term has expired no blame shall lie on you if they choose any decent course for themselves. Indeed Allah knows all that you do.

236. No blame shall lie on you if you make veiled proposals of marriage to such women or keep your desire to yourselves. Allah knows that you will think of them. Though you can have a decent word, make no secret promises to them, and do not decide to contract marriage until the prescribed period is over. Beware that Allah knows the secrets of your minds. Know that Allah is most forgiving, slow to wrath.

237. No blame shall lie on you if you divorce the women whom you have not yet known and whose dowry you have not yet settled. But provide for them a fair provision. The rich man shall provide according to his means and the poor man according to his. This is binding on the righteous.

238. If you divorce them before you have known them but after you have settled their dowry, one half of what you have settled will become due to them, unless either they abandon their claim or those who exercise on their behalf the right of the option of marriage, abandon it. Remember that it will be more pious for you¹ to abandon your claim. Do not forget to be kind to one another. Allah knows all that you do.

239. Look after your prayers, particularly the most important prayer², and stand before Allah in all humility. If you apprehend danger, you may say your prayers trudging or riding. But when you are safe, remember Allah in the manner He has taught you, the manner which was not known to you before.

1. Tabari. 2. The late afternoon prayer.

241. Those of you who are about to die and have wives who will survive you shall bequeath to your wives a year's maintenance, and make sure that they will not be turned out from their homes. But if they leave of their own accord, no blame shall lie on you if they choose any decent course for themselves. Mighty is Allah and Wise.

242. A fair provision should also be made for divorced women. This is an obligation binding on the God-fearing.

243. Thus does Allah explain His revelations to you so that you may become wise.

244. Have you no knowledge¹ of the people who fled their homes for fear of death, though they were thousands in number. Allah asked them to court death, and when they did it, He raised them to life. Indeed Allah is gracious to men. Yet most men give Him no thanks.

245. Fight for the cause of Allah, and know that Allah hears all, knows all.

246. Who will lend Allah a handsome loan, so that He may repay it to him many times over. It is Allah alone who makes you rich or poor, and to Him you shall have to return.

247. Have you no knowledge of the chiefs of the children of Israel who lived after Moses? They said to their prophet: 'Give us a king, and We will fight for the cause of Allah.'

He said: 'Is it not likely that when you are ordained to fight you will not fight?'

They said: 'How shall we not fight for the cause of Allah when we have been removed from our homes and our sons?'

But when they were ordained to fight, barring a few, they all backed out. Allah knows these evil-doers well.

1. الرؤية هي رؤية القلب بمعنى الادراك (Shaukani.)

248. Their prophet said to them : 'Allah has made Saul your king.'

They said : 'How can he be our king when we are better entitled to be kings than he? Moreover he has not been given abundant wealth.'

He said : 'Allah has preferred him to you, and has given him increased knowledge and stature. Allah gives His kingdom to whomsoever He will. Bountiful is Allah and All-knowing.'

249. The prophet added : 'The sign of His sovereignty is that there will come to you the Ark portending the peace of your Lord. It will contain the relics of the legacy of the house of Moses and the house of Aaron, and will be carried by the angels. You have a sign in this, if indeed you believe.'

250. When Saul left with his army, he said : 'Allah will try you out at a river. Now, excepting the man who takes only a handful of water, he that drinks from it will not belong to me ; but he that does not taste it shall belong to me.'

Yet except for a few of them they all drank from it.

And when Saul and his companins in faith crossed the river, some of them said to others : 'This day we are powerless before Goliath and his army.'

But those who believed that they would meet Allah on the Day of Resurrection said : 'How often have small numbers overcome great numbers by the leave of Allah ! Indeed Allah is with those who are steadfast.'

251. And when they went forth against Goliath and his army, they prayed : 'Lord, give us patience, make us steadfast, and help us against the unbelievers.'

252. And they routed them by the leave of Allah. And David slew Goliath, and Allah gave him power and wisdom and taught him what He pleased. Had Allah not repelled men one with

another, the earth would have been laid waste. But as it is, Allah is gracious to men.

253. These are the revelations of Allah. We recite them to you in all truth ; for you are an Apostle among apostles.

254. We have made these apostles excel one another. There are some of them to whom Allah spoke, and there are others whom He exalted in rank. And We gave Jesus the son of Mary clear signs, and sustained him with the Holy Spirit.

Had Allah pleased, men would not have fought one another after Our apostles, particularly after clear signs had come to them. But as it was they disagreed one with another, so that some of them believed and some of them disbelieved. Indeed, had Allah pleased they would not have fought one another. Yet Allah does what He pleases.

255. Believers, spend for the cause of Allah out of that which We have given you before the day comes which will brook neither trade nor friendship nor intercession. Indeed those who deny this commandment are the real wrongdoers.

256. Allah is He. There is no God but He. He is the Living, the Lasting. Neither slumber nor sleep overcomes¹ Him. Whatever is in the heavens and whatever is on the earth belongs to Him. None can intercede with Him without His leave. He knows their future and their past ; but except for what He pleases, they have no knowledge of His things. His Throne extends over the heavens and the earth, and their care does not tire Him. He is the High, the Great.

257. There shall be no compulsion in religion. The right stands distinguished from the wrong. He that shall reject false deities and accept Allah has laid hold on something firm and strong which will never break. Allah hears all, knows all.

1. Lane.

258. Allah is the friend of the believers : He leads them from darkness to light. But the unbelievers have false deities for their friends : they lead them from light to darkness. They are the owners of hell. There they shall live for ever.

259. Do you not know the man who controverted with Abraham regarding his Lord because Allah had given him power ? When Abraham said : 'My Lord is He who gives life and death,' he said : 'I do give life and death.'

Abraham said : 'Allah makes the sun rise from the east. You make it rise from the west.'

Thus the infidel was completely confounded. Indeed Allah guides no unjust people.

260. Do¹ you not know the man who passed over a city which was lying deserted. He said : 'When will Allah restore to life this dead city ?'

So Allah called him to death for a hundred years, and then raised him to life, and said : 'How long have you stayed ?'

He said : 'I have stayed for a day or a part of a day.'

Allah said : 'No. You have stayed for a hundred years. But look at your food and drink. And look at your donkey. They have escaped the action of time. We have brought this about to make you a sign to the people. And look at the dead bones : how We raise them to life and clothe them with flesh.'

When the truth dawned on him, he said : 'I have come to know that Allah has power over all things.'

261. Recall the time when Abraham said to his Lord : 'Lord, show me how You raise the dead to life.'

He said : 'Do you not believe that I can ?'

1. The reference is to the vision of Ezekiel. (EZ : 37).

Abraham said : 'I do. But I want to be at ease in my mind.'

He said : 'Get hold of four birds and make them familiar to you. Then put them each on a separate hill and call them. They will come to you flying. Know that Allah is mighty and wise.'

262. Those that spend their wealth for the cause of Allah are like the man who sows a grain which produces seven ears, each ear bearing a hundred grains. Allah multiplies the wealth for whomsoever He will. Bountiful is Allah, and All-knowing.

263. Those that spend their wealth for the cause of Allah and do not follow it with insult and injury shall have their reward with their Lord. They shall have nothing to fear, nothing to regret.

264. A good word and forbearance are better than a charity followed by injury. Indeed Allah has no want, is slow to wrath.

265. Believers, do not vitiate your charities by insult and injury to be like the men who spend their wealth for the show of men and do not believe in Allah and the Last Day. Such men are like a smooth rock covered with earth : a rainstorm hits it and leaves it bare. These men will gain nothing from what they store. Allah will not guide these unbelieving people.

266. The charity of those who spend their wealth for the good pleasure of Allah and for their own consolidation may be compared to a garden which is situated on a high plane. It is hit by a rain-storm and yields its fruit twofold. But even if a rain-storm does not hit it, a mere drizzle serves the purpose. Indeed Allah knows all that you do.

267. Would anyone of you wish that while he has a garden of palm trees and vines served with running streams, yielding him all kinds of fruit, and while he is stricken by old age and has children who are yet feeble, a whirlwind carrying fire should hit it and

reduce it to ashes ? Thus does Allah explain to you His revelations, so that you may give thought.

268. Believers, spend for the cause of Allah the good things you have obtained, and the good things that We have produced for you from the earth. Do not set apart inferior things for this purpose. You would spend them for the cause of Allah, while you would not accept them except at a lower rate. Know that Allah has no want and is praise-worthy in His own right.

269. The Devil threatens you with poverty and bids you to niggardliness¹. But Allah promises you His pardon and affluence. Bountiful is Allah, and All-knowing.

270. He gives wisdom to whomsoever He will. Indeed he that has been given wisdom has been given much good. For it is only the wise who take heed.

271. Whatever thing you spend and whatever vow you make, Allah is aware of it. As for the wrongdoers, there is none to help them.

272. If you give alms openly, it is excellent. But if you give them in secret and give them to the needy, it will be better for you. Indeed Allah will rid you of your sins. Allah knows all that you do.

273. Prophet, it is not for you to guide them ; Allah alone can guide whomsoever He will.

Believers, whatever wealth you spend for the cause of Allah will contribute to your own good, for you do not spend it save for the good pleasure of Allah. Indeed whatever wealth you spend will be paid back to you in full, and no injustice will be done to you.

274. Your alms are meant for the poor who are stranded in the path of Allah and have no means to travel in the country to make their livelihood². The ignorant man thinks them to be

1. Jalalain, Beydawee & Lane. 2. Kashshaf & Beydawee.

rich because they abstain from begging. But you will know them by their faces. They do not beg men importunately. Indeed Allah knows whatever wealth you spend for His cause.

275. Those that spend their wealth by night and by day, in private and in public, shall have their reward with their Lord. They have nothing to fear, nothing to regret.

276. Those that practise usury shall rise from their graves like the man who has lost his reason under the influence of the Devil. That is because they say that usury is just like trade¹. But Allah has permitted trade and forbidden usury.

Those that have received the admonition of their Lord and have mended their ways may keep whatever they have taken in the past. Their matter rests with Allah. But those that revert to usury shall own hell. There they shall live for ever.

277. Allah abolishes usury and promotes charity. Allah has no love for all those who are confirmed unbelievers and sinners. As for those who believe, act righteously, observe prayer, and pay the poor-rate, their reward is due with their Lord. They shall have nothing to fear, nothing to regret.

279. Believers, have fear of Allah, and forego the outstanding interest, if indeed you believe. But if you do not, then take it as an ultimatum of war from Allah and His Apostle. If you repent, you shall have your principal. You shall neither wrong, nor be wronged.

281. If the debtor is in straitened circumstances, grant him time till his circumstances ease. But if as a measure of charity you remit it for the sake of Allah, it will be better for you, if indeed you know.

282. Beware of the day when you shall have to return to Allah; when every soul shall be paid its wages in full; and no injustice will be done to men.

1. الاصل انما الربها مثل البيع ولكن عكس للمبالغة (Kashshaf & Beydawee).

283. Believers, when you incur a debt for a stipulated period; reduce it to writing. Let a scribe write it down between you with fairness. The scribe shall not refuse to write, because it is Allah who taught him. Write he must.

Let the debtor dictate. He should fear Allah, his Lord, and not detract anything from his liability. If the debtor is feeble of mind, or is infirm or is unable himself to dictate, let his guardian give the dictation with fairness.

Let the transaction be witnessed by two of your men. But if two men are not available, let one man and two women out of the witnesses of your choice bear witness, so that if either of the two women should err the other may remind her. And no witness shall refuse to attend when summoned.

Whether the debt is small or big do not be weary of writing it down and fixing the date of its payment. This is more just in the sight of Allah, ensures a more reliable evidence, and is the best way to avoid doubts.

But if you do ready trade and transfer the goods from hand to hand, no blame shall lie on you if you do not reduce the transaction to writing. Yet have your transactions witnessed.

Let neither the scribe nor the witness be put to harm. Indeed you shall be guilty of disobedience if you do any such thing. Have fear of Allah; for Allah gives you knowledge. Allah has knowledge of all things.

284. If you are going a journey and do not find a scribe you may pledge some article to secure your debts. If one of you entrusts something to another, let the trustee surrender the trust. Let him fear Allah, his Lord.

Do not conceal evidence, for whoever conceals it renders his heart sinful. Allah knows all that you do.

285. Whatever is in the heavens and whatever is on the earth belongs to Allah. Whether you reveal or conceal the secrets of

your mind, Allah will call you to account for it. He will pardon whomsoever He will and punish whomsoever He will. Allah has power over all things.

286. The Apostle believes in what has been revealed to him by his Lord, and so do the faithful. They all believe in Allah, His angels, His books, and His apostles, and say : 'We make no discrimination between any of His apostles.'

They say: 'We hear, and we obey. Lord, we seek your pardon; for to You we shall return.'

287. Allah burdens no soul beyond its capacity. It shall be paid for what it has done, and it shall pay for what it has laboured for.

Say : 'Lord, do not take us to task for our omissions and commissions. Lord do not punish us for our sins as you punished our predecessors. Lord, do not charge us with a responsibility which we cannot bear. Absolve us of our sins, pardon us, and have mercy on us. You are our Protector ; so help us against the unbelievers.'

CHAPTER 3

THE HOUSE OF IMRAN

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the knowing¹.

3. Allah is He. There is no God but He. He is the Living, the Lasting.

4. He has revealed to you the Book which meets all your requirements and confirms the books which preceded it. And before this He revealed for the guidance of men the Torah and the Gospel. In fact He has revealed all those Books² which distinguish the right from the wrong.

5. There awaits a terrible chastisement for those who deny the revelations of Allah. Mighty is Allah, the Lord of Retribution.

6. Nothing on earth or in heaven is hidden from Allah. It is He who fashions you in the wombs as He will. There is no God but He, the Mighty, the Wise.

8. It is He who has revealed to you the Book which contains verses that are definite and form the root of the Book, and others that are indefinite. Those who have a crooked mind, follow the verses which are indefinite, so that they may mislead men, and may interpret them as they like. Their true interpretation is known only to Allah and to those who are firmly grounded in knowledge. They say, for it is only the wise who take heed : 'We believe in it. The whole of it is from our Lord. Lord, now that you have given us guidance, do not let our hearts become crooked ; and grant us Your own mercy, for You alone are munificent.

Lord, You are sure to gather all men on the day about whose advent there is no doubt.'

Indeed Allah will never break His word.

11. As for the unbelievers, their riches or their children will not at all save them from Allah's punishment. They are the fuel of hell.

12. Their ways are the ways of the people of Pharaoh and those before them. They rejected Allah's revelations, so that He took them to task for their sins. Allah's retribution is severe indeed.

13. Say to the unbelievers : 'You shall soon be vanquished and gathered together and driven into hell. What an evil abode it is !'

14. There was a sign for you in the two armies which met. One army was fighting for the cause of Allah, while the other was an army of unbelievers. The believers saw with their naked eyes that the unbelievers were twice their number. But Allah helps whomsoever He will. Behold ! there is a lesson in this for those who have eyes.

15. Men take pride in their love for pleasures, comprising women, sons, treasures of gold and silver, well-bred horses, cattle, and tilth. These are the comforts of this life, while Allah has an excellent abode to offer.

16. Say : 'Shall I tell you of things better than these ? There await the righteous with their Lord gardens served with running streams where they shall live for ever. And what is more, there await them chaste spouses, and the good pleasure of Allah.'

Allah knows His men who say : 'Lord, we have believed : forgive us our sins, and save us from the torment of hell ;' who are steadfast, true, and obedient ; and who liberally spend for the cause of Allah¹ ; and who seek His pardon in the early hours of

1. Lisan.

the morning.

19. Allah, who enforces the rule of justice, bears witness that there is no God but He. And so do the angels and those who have true knowledge. There is no God but He, the Mighty, the Wise.

20. To surrender to His will is the only faith acceptable to Allah. Yet no sooner did the true knowledge come to them than, to spite one another, those who were given the Books differed among themselves. But those who deny the revelations of Allah should know that Allah's reckoning is swift.

21. If they argue with you, say to them : 'I have surrendered myself to the will of Allah, and so have my followers.'

And say to the people of the Book and the gentiles : 'Do you also surrender yourselves ?'

Indeed they will be following true guidance if they surrender themselves. But if they turn their back upon you, remember that you are responsible only to deliver His message. Allah knows all that His men do.

22. Announce to those who deny the revelations of Allah, slay His prophets unjustly, and slay the men who enjoin justice, that there awaits them a woeful punishment.

23. The deeds of these men will bear no fruit in this world and the next, and they will have none to help them.

24. Have you not seen the men who have been given a portion of the Book ? They are called to the Book of Allah so that it may judge between them. Yet some of them turn away in sheer aversion.

25. They do so because they say : 'The fire of hell will only brush us for a few days.'

Their own lies have deceived them in the matter of their faith.

26. How will they fare when We gather them together on the day about whose advent there is no doubt, when every soul will be paid its wages in full, and no injustice will be done to men?

27. Say: 'O Allah, the Lord of all power, You give power to whomsoever You will, and You strip power from whomsoever You will. You grace whomsoever You will, and You disgrace whomsoever You will. All good lies in Your hand. You have power over all things.'

28. 'You make the night gain on the day, and You make the day gain on the night. You bring the living out of the dead, and You bring the dead out of the living. And You give without measures to whomsoever You will.'

29. Let not the believers take unbelievers for friends in preference to believers. Indeed he that acts likewise has nothing to do with Allah. Nor shall you fear the unbelievers¹. Allah admonishes you to fear Him; for to Allah you shall all return.

30. Say: 'Whether you hide or reveal that which is in your bosom, Allah knows it. He knows all that is in the heavens and all that is on the earth. Allah has power over all things.'

31. Beware of the day when everyone will be confronted with whatever good or evil he has done. He will earnestly wish that there should be a wide gulf between him and his evil deeds². Allah warns you to fear Him. Allah is most kind to His servants.

32. Say: 'Follow me if you love Allah. If you do so, Allah will love you and forgive you your sins. Allah is most forgiving, infinitely merciful.'

33. Say: 'Obey Allah and the Apostle.'

1. لا also means nor. (Lane) 2. Kashshaf.

But if they refuse, remember that Allah will not love these unbelievers.

34. Allah chose Adam, Noah, the house of Abraham, and the house of Imran² over all people. They are the same race, interconnected one with another. Allah is All-hearing, All-knowing.

36. Recall the time when the wife of Imran said : 'Lord, I dedicate to your service that which I carry in my womb. Pray, accept it from me. You alone are the Hearing, the Knowing.'

37. But when she gave birth to a female child, she said : 'Lord, I have given birth to a female child. (Indeed Allah knew best what she had given birth to ; for the male child she hoped to produce was not a patch on the female child she had brought forth².) 'And I have named her Mary, and I commend her and her seed to Your protection to be saved from the accursed Devil.'

38. So her Lord graciously accepted the child, and made her grow into a splendid form, and assigned her to the care of Zachariah.

Now everytime that Zachariah entered her chamber he found that there was food with her.

'Mary,' he said, 'from where do you get all this ?'

She said : 'It is from Allah. Allah gives without measure to whomsoever He will.'

39. Thereupon Zachariah called to his Lord, saying : 'Lord, give me pious descendants by your own grace. You alone can hear my prayer.'

40. Then while he was standing and praying in the chamber, the angels called to him, saying : 'Allah bears you the glad tidings of John, who shall confirm the word of Allah, and shall be noble and chaste, and a righteous prophet.'

1. Amran, the father of Moses (Exodus 6 : 20) or Imran the father of Mary. 2. Kashshaf & Beydawee.

41. 'Lord,' he said, 'how shall I have a son when I am so old and my wife is barren ?'

'Such are the ways of Allah,' said He. 'He does what He will.'

42. 'Lord,' he said, 'give me a sign.'

'Your sign,' said He, 'is that you shall not speak to men for three days except by signs. And remember your Lord frequently, and sing His praise, morning and evening.'

43. Recall the time when the angels said to Mary : 'Mary, Allah has chosen you. He has rid you of all impurities, and has preferred you to the women of all nations.'

44. 'Mary, be obedient to your Lord, bow before Him, and pray with the congregation.'

45. These are the accounts of the hidden past We have revealed to you. You were not present with them when they cast their arrows to decide which of them should have charge of Mary, nor were you present with them when they quarrelled one with another over this issue.

46. Recall the time when the angels said to Mary : 'Mary, Allah gives you the glad tidings of His word. His name is Jesus Christ, the son of Mary. He shall be honoured in this world and the next, and shall be one of those who are nearest to Him. He shall preach to the people as a child and as a man, and shall be righteous.'

48. 'Lord,' she said, 'how shall I have a child, when no man has known me ?'

'Such are the ways of Allah,' said He. 'He creates what He will. When He decides a thing to be, He only commands it to be, and it comes to be.'

49. 'And He will teach him the Book and the wisdom and the Torah and the Gospel,' continued the angels. 'And He will

send him to the children of Israel to say : 'I come to you with a sign from your Lord. I will fashion for you from clay things which shall look like birds, and I will breathe into them and they shall fly by the leave of Allah. And I will heal the blind and the lepers and raise the dead to life by the leave of Allah. And I will tell you what to eat and what to store in your houses. Behold ! these things will serve you for a sign if you have faith. I come to you to confirm that part of Torah which is present before me, and to make lawful to you some of the things which you have been forbidden. I come to you with a sign from your Lord. Fear Allah and obey me. Allah is my Lord as well as your Lord. Worship Him. This is the straight path.'

53. When Jesus felt that his people would renounce him, he said : 'Who will help me in the cause of Allah ?'

'We shall help the cause of Allah,' said the disciples. 'We believe in Allah. Bear witness that we have surrendered ourselves to His will.'

54. The disciples then prayed : 'Lord, we believe in Your revelations, and follow the apostle. Count us among Your witnesses.'

55. His people plotted but Allah countered their plot. Allah can counter plots better than anyone else. Behold ! Allah did it when He said : 'Jesus, I will call you to death² and admit you to My presence, and clear you of the accusations of the unbelievers, and make your followers prevail over the unbelievers till the Day of Resurrection. You shall all return to Me, and I will judge all your differences. As for the unbelievers, I will sternly punish them in this world and the next, and they shall have none to help them. As for those who believe and act righteously, I will give them their reward in full.'

1. Beydawee.

2. Ibni Kathir, Tabari, Razi, Kashshaf & Roohul-bian.

Indeed Allah loves no wrongdoers.

59. We recite to you these revelations, and the perfect¹ Koran.

60. The case of Jesus is like that of Adam in the sight of Allah. He fashioned him out of dust and then called him to be, and he came to be. The truth has come from your Lord. Have no doubts about it.

62. Say to those who contend with you in the matter of Jesus after you have received true knowledge : 'Come, we will summon our sons, our women, and our men ; and you shall summon your sons, your women and your men². We will then pray one against the other and invoke the curse of Allah on the liars.'

63. That which We have told is the true account. There is no God but Allah. Allah alone is the Mighty, the Wise.

64. But if they turn their back upon you, remember that Allah knows the evil-doers.

65. Say : 'O people of the Book ! let us agree on a proposition common to us both : That we will worship none but Allah, that we will associate none with Him, and that we will not hold one another as gods besides Allah.'

But if they refuse, say : 'Bear witness that we alone have submitted to the will of Allah.'

66. O people of the Book ! why do you argue about Abraham when the Torah and the Gospel were revealed only after him ? Have you no sense ?

67. Look ! you are such that you contended even where you had true knowledge. Must you also contend where you have no knowledge ? Indeed Allah knows the truth while you do not.

1. Lane. 2. Beydawee.

68. Abraham was neither Jew nor Christian. He was a godly man who had submitted to the will of Allah. He was no idolater.

69. The people nearest to Abraham are his followers, this Prophet, and the believers. Indeed Allah is the guardian of the believers.

70. Some people of the Book would love to lead you astray. But it is only themselves that they lead astray, though they do not understand.

71. O people of the Book ! why do you deny the revelations of Allah when you are a witness to their truth ?

72. O people of the Book ! why do you confound truth with falsehood, and deliberately conceal the truth ?

73. Some people of the Book said to their companions : 'Believe in that which has been revealed to the believers in the early hours of the day and deny it as the day goes down, so that they may abandon¹ their faith. Yet confide in none but those who follow your creed.'

Say : 'Allah's guidance is the true guidance. Your only grievance is lest some people should be given the like of that which you were given, or lest they should successfully accuse you before your Lord.'

Say : 'Bounty is entirely in the hands of Allah. He gives it to whomsoever He will. Bountiful is Allah, and All-knowing. He singles out for His grace whomsoever He will. Allah is the Lord of great bounties.'

76. There are those among the people of the Book that if you entrust them with a treasure they will surrender it to you. Yet there are others among them that if you entrust them with a

1. Jalalain.

single dinar they will not surrender it to you unless you keep on pressing them. They do so because they say : 'We will not be called to account in the matter of the Gentiles.' They speak a deliberate lie in the name of Allah. They will indeed be called to account. Yet those who discharge their obligations and fear Allah will find that Allah loves those who fear Him.

78. Those that break faith with Allah, and break their oaths for a paltry gain shall have no share in the next world. Allah will not speak to them, nor look at them, nor purify them on the Day of Resurrection. There awaits them a woeful punishment.

79. There are some among them who torture the Book with their tongue so that you may think that what they recite is a part of the Book, whereas it is no part of the Book ; and they say : 'This is from Allah,' whereas it is not from Allah. They tell deliberate lies in the name of Allah.

80. It is not given to a mortal that while Allah should give him the Book, wisdom¹, and the Prophets, he should say to men : 'Be you my servants to the exclusion of Allah.' He would rather say² : 'Be you the devotees of your Lord, for you teach the Book and read it.'

81. He would never bid you to take angels and the prophets as your gods. Would he bid you to disbelieve after you have surrendered yourselves to the will of Allah ?

82. Recall the time when Allah bound the prophets to a covenant, and said : 'If³ I give you the Book and the wisdom and there comes to you an Apostle who confirms that which is with you, you shall accept him and help him.'

He then said : 'Do you accept and pledge to My covenant ?'

They said : 'We accept it.'

1. Kashshaf & Lane. 2. Beydawee & Jalalain. 3. Razi.

‘Bear witness to it,’ said He, ‘and I will bear witness with you. Indeed those who break their pledge after this will be real transgressors.’

84. Do they desire a creed other than Allah’s? For whether they choose to obey or not, all those that are in heaven and on earth submit to Him, and shall have to return to Him.

85. Say : ‘We believe in Allah, and in that which has been revealed to us, and in that which has been revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and in that which Moses and Jesus and the other prophets have been given by their Lord. We do not discriminate between any of them, and to Him alone we submit.’

86. Whoever seeks a creed other than complete surrender to the will of Allah, it will not be accepted from him, and he shall be numbered with the losers in the next world.

87. How should Allah guide the people who renounce the faith after accepting it, and after testifying to the truth of the Apostle, and after receiving manifest proofs? Allah guides no wicked people.

88. There lies on them the curse of Allah, the angels, and the men, one and all, the wages of their sins. They shall live in hell for ever. Their punishment will not be reduced, and no reprieve will be given to them.

90. But those who repent and make amends after this, they shall find that Allah is most forgiving, infinitely merciful.

91. Those who disbelieved after they had believed, and then gained in unbelief, no repentance will be accepted from them. They are completely lost.

92. No ransom will be accepted from any of those who disbelieve and die unbelievers, even if they offered as much gold

as could fill the earth. There awaits them a woeful punishment. They shall have none to help them.

93. You can attain no measure of piety unless you spend out of your dearly loved wealth. And whatever little you spend, Allah knows it.

94. All food was lawful to the children of Israel except that which Israel had forbidden himself¹ before the advent of the Torah. Say : 'Bring the Torah and read it, if you speak the truth.'

95. Those that shall now invent a lie in the name of Allah will be the greatest wrongdoers.

96. Say : 'Now that it is proved that Allah spoke the truth, follow the faith of the godly Abraham. He was no idolater.'

97. The first House built for men is that at Mecca. It is a blessed House and a guide for all people. It is the seat of manifest signs, the place of Abraham. He that enters it is secure.

Those that have the means to make the journey owe a duty to Allah to perform the pilgrimage to the House. But if anyone refuses to do his duty, let him know that Allah has nothing to gain from the people.

99. Say : 'O people of the Book ! why do you deny the signs of Allah ? Allah is a witness to all that you do.'

100. Say : 'O people of the Book ! why do you hinder the believers from following the path of Allah ? You² try to paint it as crooked, though you are yourselves a witness to its truth. Indeed Allah is ignorant of nothing that you do.'

101. Believers, if you obey some of the people of the Book, from believers they will turn you to unbelievers. But how should

1. Genesis 32 : 32. 2. Imla' : يجوز أن يكون مستأنفاً .

you disbelieve when the revelations of Allah are recited to you and you have His Apostle among you? Indeed, he that holds fast to Allah will be guided to the straight path.

103. Believers, fear Allah as fear Him you should, and die resigned to the will of Allah. Let all of you hold fast to the religion of Allah, and let you not be divided. Remember the favour of Allah which rests upon you. You were enemies one to another and He united your hearts with love, so that you became brothers by His grace. Indeed you were on the brink of a pit of fire, and He saved you from it. Thus does Allah explain to you His signs, so that you may follow the right path.

105. Let there be among you a class of men who should invite people to the ways of virtue, bid the right and forbid the wrong. It is they that shall gain their goal.

106. Do not be like those who differed and became divided after clear signs had come to them. There awaits them a grievous punishment.

107. Beware of the day when some faces shall be lit up and some faces shall become clouded. It will be said to those whose faces shall become clouded: 'Is it that you disbelieved after you had believed? Now taste the punishment of your unbelief.' As for those whose faces shall be lit up, they shall come under the mercy of Allah, and in it they shall live for ever.

109. Such are the revelations of Allah. We recite them to you, and they contain the truth. Allah means no wrong to the people.

110. All that is in heaven and all that is on earth belongs to Allah; and all matters stand referred to Allah.

111. You are the noblest people that have been raised for the good of mankind. You bid what is right and forbid what is wrong and believe in Allah. Had the people of the Book¹ believed,

1. The Jews.

it would have been best for them. There are some among them who believe, but most of them are sinners.

112. Except that they can annoy you, they can do you no harm. If they fight you, they will show you their back, and will have none to protect them.

113. Except that they come under the protection¹ of Allah and His people, ignominy shall be their lot wherever they are found. They have incurred the wrath of Allah, and have been condemned to humiliation. That is because they rejected the revelations of Allah and slew His prophets unjustly. That was because they were rebels and transgressors.

114. The people of the Book are not all alike. There are people among them who are upright ; who recite the revelations of Allah during the hours of the night, and worship Him. They believe in Allah and the Last Day, bid what is right and forbid what is wrong, and vie one with another to do good deeds. They are the truly righteous. They will not be denied the reward of their good deeds. Allah knows these righteous men.

117. As for the unbelievers, their riches and their children will not at all save them from the punishment of Allah. They are the owners of hell. There they shall live for ever.

118. That which they spend in the present life bears comparison to a cold wind, which smites and destroys the tilth of the people who have wronged themselves. Allah does them no wrong, but they wrong themselves.

119. Believers, hold no bosom friends to the exclusion of your own men. The unbelievers will spare you no injury. They love to see you in trouble. Their hatred spills out from their mouths. Yet worse is that which their hearts conceal. We have explained to you Our revelations, if you would only understand.

120. You are such that you love them. But they do not love you, though you believe in every Book. When they meet you they say : 'We believe.' But when they are alone, they bite the tips of their fingers to give vent to their rage against you.

Say : 'You may die of your suppressed rage¹. Allah knows the inmost secrets of the heart.'

121. If any thing good befalls you, it hurts them ; but if an evil befalls you, they rejoice over it. If you show patience and avoid them, their machinations will do you no harm. Allah knows all their activities.

122. Recall the time when you left your family in the morning to assign the believers their battle-posts.

123. Allah heard all, knew all, when two of your sections, though they had Allah to protect them, were disposed to show weakness. But the believers should learn to trust in Allah.

124. Allah gave you victory at Badr when you were only a beggarly force. Then seek refuge in Allah, so that He may bless you and you may render Him thanks².

125. Recall the time when you said to the believers : 'Would it not be enough that your Lord should send down three thousand angels to help you ?

126. In fact if you are steadfast and God-fearing, and this very moment the unbelievers make a sudden rush at you, He would help you with five thousand angels, who would come upon them and cause havoc³.

127. Allah meant this help to proclaim to you your victory and to set your minds at ease. Victory comes only from Allah, the Mighty, the Wise. He gave you victory, so that He might eliminate a section of the unbelievers ; or rather so that He might rout them all and they might go back utterly frustrated.

1. Lane. 2. Beydawce.

3. Aqrab says : *أغار عليهم فعات فيهم* means *سوم على القوم* i.e., he attacked them and wrought havoc among them. Lane also mentions these meanings.

129. You have no say in the matter. He may forgive them or He may punish them. They are wrongdoers.

130. All that is in the heavens and all that is on the earth belongs to Allah. He pardons whomsoever He will and punishes whomsoever He will. Yet Allah is most forgiving, infinitely merciful.

131. Believers, do not practise usury to multiply your wealth many times over. Have fear of Allah, so that you may prosper. Beware of hell which has been prepared for the unbelievers. Obey Allah and the Prophet, so that you may be shown mercy. Wing your way to the mercy of your Lord and to the paradise which is as vast as the heavens and the earth, and has been prepared for the God-fearing, who spend for the cause of Allah both in prosperity and adversity, suppress their anger, and forgive men. Indeed Allah loves those who do good.

136. As for those who, whenever they commit indecency or wrong themselves, remember Allah and seek His forgiveness for their sins (for it is Allah alone who can forgive sins) and do not deliberately persist in their sins, they shall be rewarded with forgiveness from their Lord and gardens served with running streams, where they shall live for ever. How happy is the reward of the painstaking !

138. You have before you examples of Our practice. Travel over the earth and see the fate of those who denied their Prophets. This is an indication to men, a guide and an admonition to the God-fearing.

140. Show no weakness and bear no grief. You will triumph, if you have faith.

141. If you have received an injury, a similar injury has befallen the unbelievers. Allah causes the scales of fortune to fluctuate among men, so that, among other things, He may bring the believers to light and may raise martyrs from among them,

and so that He may purge the believers of their sins and destroy the unbelievers. Indeed Allah has no love for the wrongdoers.

143. Do you suppose that you will enter paradise while Allah has not yet known those of you who strive for the cause of Allah nor¹ those who are steadfast.

144. You were longing for death before you met it ; and when you saw it, it found you waiting.

145. Muhammad is only an apostle. Apostles have gone before him. Would you recant if he dies or is killed ? But he that recants will do Allah no harm. Yet Allah shall reward the thankful.

146. Nobody can die except by the leave of Allah. He has ordained for it a definite law.

He that desires his reward in the present world, We shall give it to him ; and he that desires his reward in the next world, We shall give it to him. We shall surely reward the thankful.

147. There has been many a prophet in whose company great multitudes have fought. Notwithstanding the misfortunes that befell them in the cause of Allah, they were neither unnerved nor incapacitated nor humbled. Allah loves such steadfast people.

148. They would only say : 'Lord, forgive us our sins and the excesses we committed in determining our affairs, make us steadfast, and help us against the disbelieving people.'

149. Allah gave them their reward in this world and He will give them an excellent reward in the next world. Allah loves such righteous men.

150. Believers, if you obey the unbelievers, they will make you turn apostates, so that you will be lost. But you do not have to do this ; for Allah is your friend. Indeed He is the best helper.

1. Imla' : انه مجزوم ايضا لكن الميم لها حركت لا تشاء الساكنين حركت : بالفتح اتباعا للفتحة قبلها

152. We shall strike terror into the hearts of the unbelievers because they worship besides Allah gods for whose godhead Allah has revealed no authority. Their abode is hell. How dismal is the abode of the wrongdoers !

153. Allah had certainly fulfilled His promise to you when you trampled them under your feet by His leave. But when you showed weakness and contended the implications of your orders, and disobeyed after Allah had brought your much coveted victory within sight, He withdrew His help from you¹. Indeed there were some among you who desired the present life, and there were others among you who desired the life to come.

Behold ! He stopped you from gaining victory over them, so that He might try you. Yet He forgave you. Indeed Allah is gracious to the believers.

154. Recall the time when you were running away and would not look at anyone though the Apostle was calling out to you from the rear. Then He added another sorrow to your² sorrow, so that you might give up grieving over your losses and injuries. Allah knows all that you do.

155. Then after your grief He sent down upon you a peaceful slumber which spread over some of you. Yet there were others who were worried about themselves alone, nourishing unjust thoughts About Allah, thoughts that they used to bear in the days of ignorance.

They say : 'Have we any say in the matter ?'

Say : 'The matter rests entirely with Allah.'

They hide in their minds thoughts which they would not disclose to you. They say : 'Had we any say in the matter, we would not have been killed here.'

1. Jalalain, Razi, & Beydawee.

2. The reference is to the report of the death of the Prophet. The believers were so much stricken with grief that they forgot their own sorrow.

Say : 'Even if you were confined to your houses, those who were destined to be slain would nevertheless have come out and had their rendezvous with death. It happened as it did, so that Allah might test your inmost thoughts and might purge you of the evil that lies in your heart. Allah knows the secrets of your inmost heart.'

156. Those of you who showed their back on the day when the two armies met were seduced by the Devil because of some of their evil deeds. But Allah has pardoned them. Indeed Allah is most forgiving, infinitely merciful.

157. Believers, do not be like the unbelievers, who whenever their friends make a journey on the earth or go to war, say : 'Had they been with us they would not have died and would not have been slain.'

They say it so that Allah may cause it to be a source of deep regret to them. The fact, however, is that it is Allah alone who gives life and death. Indeed, Allah knows all that you do.

158. If you die or are slain in the cause of Allah, you will find that His pardon and mercy are far better than the things they store. Indeed whether you die or are slain, you shall be gathered and brought before Allah.

160. You are kind to them by the grace of Allah. Had you been ill-natured and hard of heart, they would have gone away from you. Hence forgive them and pray that they may be pardoned. Consult them in important matters. But once you are decided, put your trust in Allah. Indeed Allah loves those who trust Him.

161. Should Allah help you, none can overcome you. But if He forsakes you there is none besides Him who can help you. Then let the believers put their trust in Allah alone.

162. No prophet would act dishonestly. Indeed he that acts dishonestly will have to come out with his dishonest gains

on the Day of Judgment, when every soul shall be paid its wages in full, and no injustice will be done to men.

163. Can the man who follows the good pleasure of Allah be like the man who incurs the wrath of Allah and whose abode is hell—and what an evil abode it is? Their places are different in the sight of Allah. Allah knows all that they do.

165. Allah has certainly been gracious to the believers to have raised among them an apostle who hails from them, rehearses to them His revelations, purifies them, and teaches them the Book and wisdom. Indeed before that they were steeped in palpable ignorance.

166. How is it that while you had inflicted an injury twice as heavy, when one befell you, you said: 'From where has it come?'

Say: 'It is of your own making. Allah has power over all things.'

167. That which befell you on the day the two armies met, befell with the leave of Allah. It happened thus so that He might know the believers, and so that He might know the hypocrites. Indeed it was said to the hypocrites: 'Come forward and fight for the cause of Allah, or at least help the defences.' But they replied: 'If we could make it out to be a fight, we would certainly follow you¹.'

On that day they were more of unbelievers than believers. They deliver with their mouths that of which their hearts are empty. Allah knows all that they conceal. They are those who declined the field, and said of their friends: 'Had they obeyed us, they would not have been slain.'

Say: 'Avert your own death, if you speak the truth.'

170. Do not count as dead those who have fallen in the cause of Allah. They are rather alive, enjoying the company of their Lord, and well provided; jubilant over the grace that Allah has shown them. And they are happy with the news that those

1. They meant that it was no fight, for it was courting sure death.

who have been left behind and have not yet joined them have nothing to fear, nothing to regret. They rejoice over the favour and bounty of Allah and in the fact that Allah does not neglect the reward of the faithful.

173. There awaits a great reward for those who even when they were injured answered the call of Allah and the Apostle, those who act righteously and fear Allah. They are the men to whom people had said: 'Fear men, for they have gathered together against you.' But that only helped increase their faith, and they said: 'Allah is sufficient for us. He is indeed an excellent guardian.'

175. They returned home with the grace and favour of Allah. They suffered no harm and followed the good pleasure of Allah. Indeed Allah is the Lord of great bounties.

176. Remember that the Devil frightens you from his friends. But do not fear them. Rather fear Me, if you are true believers.

177. Do not grieve for those who vie one with another to renounce their faith. They will do no harm to Allah. Allah has decided to give them no share in the hereafter. There awaits them a grievous punishment.

178. Indeed those who have preferred unbelief to belief will do no harm to Allah. There awaits them a woeful punishment.

179. Let not the unbelievers think that the respite We give them is good for them. We give them respite only to let them add to their sins. There awaits them a disgraceful punishment.

180. Allah will not leave the faithful as they are unless He has sifted the bad from the good. Nor will Allah reveal to you the hidden destinies. The thing is that Allah chooses for His messages such of His apostles as He will. Then believe in Allah and His apostles. Indeed there awaits you a great reward if you believe and act righteously.

181. Let not those who are sparing of the gifts Allah has given them in his bounty think that it is good for them. It is rather bad for them. On the Day of Judgment the things of which they are sparing will be made to cleave to their necks like halters. To Allah belongs the heritage of the heavens and the earth. Allah knows all that you do.

182. Allah has heard the words of those who say : 'Allah is poor, while we are rich.' We shall make note of their words and of the fact that they have been trying to slay the Prophets unjustly, and say to them : 'Taste the punishment of the blazing hell. This is the reward of your own deeds. Know that Allah is not the least unjust to men.'

184. Allah has heard the words of those who say¹ : 'Allah has forbidden us to believe any apostle unless he brings us a burnt offering.'

Say : 'Their came to you before me apostles with clear signs and with that of which you speak. But why did you try to kill them, if you speak the truth ?'

185. If they have denied you, remember that the apostles that came before you were also denied, apostles that had come with clear signs, the Books, and the glorious Law.

186. All beings are destined to taste death. You shall be paid your full wages on the Day of Judgment. Now he that shall be saved from hell and admitted to paradise will have attained his goal. Indeed the present life is only an illusory enjoyment.

187. You shall certainly suffer in men and material and hear a good deal of hurtful things from the idolaters and the people who were given the Book before you. But you will be acting with determination if you show patience and act righteously.

188. Recall the time when Allah took a covenant from those who were given the Book, saying : 'You shall explain the Book to

1. This is in continuation of the opening sentence of v. 182 (Razi).

the people, and shall not hide it.' But they threw it away behind their back and accepted a mean price for it. How evil is that which they have chosen !

189. You should not think—indeed you shall not think that those who exult in their misdeeds and love to be praised for that which they have not done will escape punishment. Indeed there awaits them a woeful punishment. For to Allah belongs the kingdom of the heavens and the earth, and Allah has power over all things.

191. For the men of understanding there are signs in the creation of the heavens and the earth and in the alternation of night and day. These are the men that remember Allah standing and sitting and lying, and ponder over the creation of the heavens and the earth. They say : 'Lord, you have not created all this in vain. Holy is Your name. Save us from the torment of hell.

193. 'Lord, You bring to shame those whom You cast into hell. There will be none to help these wrongdoers.

194. 'Lord, we have heard the crier that calls to the faith, saying : "Believe in your Lord," and we have believed.

'Lord, forgive us our sins and rid us of our evils, and count us with the righteous when you call us to death.

195. 'Lord, grant us what You promised us through Your apostles, and do not disgrace us on the Day of Judgment. Indeed You are not the One to break your promise.'

196. Their Lord has heard them. He says : 'I will not neglect to reward the labour of anyone among you, may he be man or woman. You are all sprung one of another. Those who fled their homes and were driven out from them and were persecuted in My cause and fought and fell, I shall absolve them of their sins and admit them to gardens served with running streams.'

This shall be a reward from Allah. Allah has best rewards to offer.

197. Let not the unbelievers' activities in the country deceive you. Their advantage is little and their abode is hell. And what an evil abode it is !

199. As for those who fear their Lord, they await them gardens served with running streams. They shall live there for ever, entertained by Allah. Indeed that which is with Allah is best for the righteous.

200. There are among the people of the Book who believe in Allah and in that which has been revealed to you and in that which has been revealed to them, all the while humbling themselves before Allah. They do not sell the revelations of Allah for a mean price. Their reward is due with their Lord. Indeed Allah is quick in rewarding.

201. Believers, be steadfast and excel the unbelievers in steadfastness, and be resolute and fear Allah, so that you may prosper.

CHAPTER 4

THE WOMEN

In the Name of Allah, the Gracious, the Merciful.

2. Men, have fear of your Lord, who created you from a single soul. The same stock¹ from which He created the man, He created his spouse ; and through them both He created a large number of men and women. Men, do your duty to Allah, in whose name you ask help one from another, and to your relatives. Behold ! Allah keeps watch over you.

3. Give orphans their property. Do not exchange that which is bad for that which is good nor usurp their property by mingling it with your own. This indeed would be a great sin.

4. If you fear that you will not be able to do justice to orphan girls then instead of them², marry two or three or four of the women which are lawful³ to you. But if you fear that you cannot do justice to all of them, confine yourselves only to one, or to your bondmaids. This is the best way to avoid deviating from the right course⁴.

5. Give women their dowers unasked⁵. But if they give you something of their own free will, take it with grace and pleasure.

6. Do not give away to idiots your⁶ property which Allah has made a means of subsistence for you. Yet feed them and clothe them out of its profits⁷ and give them kind advice.

1. Appendix to Imla'.

2. Orphan girls are to be the first choice in marriage.

3. Kashshaf, Beydawee, & Lane.

4. Or : This is the best way to avoid having a large family (Imam Shafi'ee, Kashshaf & Beydawee).

5. Lisan : عن طيب نفس من غير مطالبة

6. Calling of the property of the idiots 'your property' is an induction of the idea that wealth is the property of the entire nation.

7. Beydawee & Shaukani.

7. Keep giving the orphans trial until they attain marriageable age. Then make over their property to them, if you sense maturity in them. Do not consume it with extravagance and haste, fearing lest they should attain their majority and claim it¹.

Those that can afford to shall avoid remuneration. Yet those that are poor may charge reasonable remuneration. Let there be some witness to attest when you hand over their property to them. Allah is enough to call you to account.

8. Men shall have a share in the property left by their parents and their next of kin, and women shall have a share in the property left by their parents and their next of kin, be it small or large. It is a share fixed by Allah.

9. If some relatives, orphans, and the poor are present at the division of an inheritance, give them something out of it, and speak to them kind words.

10. Let men fear God, for if they left behind young² children, they would be afraid for their welfare. So let them have fear of Allah, and say the right thing.

11. Behold ! those who wrongfully usurp the property of the orphans, feed their bellies with fire. They shall go to a blazing hell.

12. Allah prescribes the following law of inheritance for your children : the male shall get a share equal to that of two females ; but if there are females only they shall get two-thirds of the legacy in case they are more than two, and one half in case there is only one.

As for the parents of the deceased, each one of them shall get one-sixth of the legacy in the presence of the deceased's issue. But in case the deceased leaves no issue and the inheritance devolves on the parents alone, the mother shall get one-third³ :

1. Beydawee & Jalalain. 2. Jalalain.
3. The rest shall evidently go to the father.

provided that in the presence of the brothers of the deceased the mother shall get one-sixth¹. Bequests made by the testator and his debts shall, however, be satisfied first.

You do not know whether it is your parents or your children who deserve better to benefit from you. This is what Allah has prescribed. Allah is All-knowing, All-wise.

13. You shall have one-half of the legacy of your wives if they leave no issue. But if they leave any issue, you shall have one-fourth of their legacy. Bequests made by them and their debts shall, however, be satisfied first.

Your wives shall have one-fourth of your legacy if you leave no issue. But if you leave an issue they shall have one-eighth of the legacy. Bequests made by you and your debts shall, however, be satisfied first.

In case the deceased, whether a man or a woman, is a *kalala*² who leaves behind a uterine³ brother or sister, the survivor shall have one-sixth. If, however, they are more than that they shall get one-third to share between them. Bequests made by the testator and his debts shall, however, be satisfied first. Yet the testator shall not harm the interests of his heirs.

This is an injunction from Allah. Allah is All-knowing, All-wise.

14. These are the laws of Allah. Those that obey Allah and His Apostle, Allah will admit to gardens served with running streams. There they shall live for ever. This indeed will be a great achievement.

1. The presence of brothers and sisters affects only the share of the mother. The father's share is not reduced.
2. *Kalala* means a person who leaves behind neither parents nor children; or a person who leaves behind neither father nor son; or a person who leaves behind no son.
3. All authorities agree that this verse relates to uterine brothers and sisters. The principle for the division of shares adopted here is the same as has been adopted in the case of the mother.

15. Those that disobey Allah and His Apostle, and break His laws, Allah will cast into hell where they shall live for ever. There awaits them a disgraceful punishment.

16. If any of your women commit sexual perversity¹, call in four of you to stand witness against them. If they testify against them, confine them to their houses till they are released by death or till Allah finds a way out for them.

17. If two of your males commit sexual perversity, give them both corporal punishment. But let them alone if they repent and keep good conduct. Indeed Allah is most forgiving, infinitely merciful.

18. Allah would accept the repentance of those who commit evil in ignorance and lose no time in repenting over it. Such are the men whom Allah forgives. Allah is All-knowing, All-wise.

19. But repentance is of no avail to those who indulge in evil all their lives, and when death visits them, say : 'We now repent.' Nor is it of any use to those who die unbelievers. We have a woeful punishment in store for such people.

20. Believers, it is not lawful to you to treat widows as inherited property², denying them the right to exercise their will. Nor shall you detain your women to take away a part of that which you have given them. You can detain them only if they commit a flagrant evil. Live with them in peace. If you have a dislike for them, remember that it may be that you dislike a thing but Allah has placed much good in it.

21. If you wish your wives to make room for others, and you have given them a whole treasure, you shall not appropriate anything from that which you have given. Would you appropriate it wrongfully and by committing an open sin? How can you do so when you have lain with one another, and they have bound you down to a solemn covenant.

1. Razi. 2. Jalalain, Beydawee & Shaukani.

23. You shall not marry the women whom your fathers had married. Past is past. It was a shameful and hateful thing and a bad practice.

24. Forbidden to you are your mothers, daughters, sisters, father's sisters, mother's sisters, brothers' daughters, sisters' daughters, foster-mothers, foster-sisters, wives' mothers, step-daughters who are under your care and have been born of the women with whom you have lain (but they are not prohibited¹ to you if you have not lain with their mothers), and the wives of such of your sons as are the fruit of your loins.

It is forbidden to you to keep in wedlock two sisters at one and the same time. Past is past. Indeed Allah is most forgiving, infinitely merciful.

25. You are forbidden to wed married women. Yet your bondswomen are permitted to you. This is the law prescribed for you by Allah.

All women, except those mentioned above, are lawful to you, so that you can employ your money to seek their hands in marriage but not to pursue your lust.

You shall, for the benefits you draw from them, pay your wives such of their dowers as have been fixed. However, there is no bar to your changing the terms by mutual agreement after they have been fixed. Indeed Allah is All-knowing, All-wise.

26. Those of you who do not have the means to marry free believing women may marry those young women out of your believing bondswomen who are chaste and not licentious, and who do not take secret lovers. Allah knows the state of your faith. You are all sprung one from another². Marry them by the leave of their owners and give them their dowers. If they

1. **Lane.**

2. The slave-girls are as good human beings as you are. It is only their environment which makes them less suitable.

commit adultery after their marriage they shall incur half the punishment prescribed for free married women.

This relaxation of marrying slave-girls is meant for those of you who fear that otherwise they would fall into error. Yet it is better for you to exercise restraint. Indeed Allah is most forgiving, infinitely merciful.

27. Allah desires to explain His commandments to you, and to guide you to the ways of your predecessors and to forgive you. Allah is All-knowing, All-wise.

28. Whereas Allah wants to forgive you, those who follow the dictates of their lusts want to lead you far astray. Allah wants to lighten your burden ; for man has been created weak.

30. Believers, do not appropriate one another's property by foul means. However, you are permitted to buy or sell it by mutual consent. And you shall not kill¹ one another. Allah has been extremely kind to you. Yet whoever does any such thing, giving vent to his unruly and wicked nature, Allah will cast him into hell. This indeed will be easy for Allah.

32. If you avoid major prohibitions, We shall relieve you of your evils and admit you to a place of great honour.

33. Do not covet the favours by which Allah has exalted some of you above others. Men shall have the fruit of their labour, and women shall have the fruit of their labour. You had better seek from Allah His bounty. Allah has knowledge of all things.

34. We have appointed heirs to every one respecting that which he leaves behind. They are parents and the next of kin. As for those with whom you have entered into a solemn covenant², you shall give them their dues. Indeed Allah is a witness to all things.

1. Or : boycott or disgrace. 2. Wives (Beydawee).

35. Men are the guardians of women because Allah has exalted the one above the other, and because they spend their wealth on them. Truly good women are those who are obedient to their husbands, and guard in their absence what Allah desires to be guarded. As for the women from whom you apprehend disobedience, you may admonish them, refuse to share their beds with them, and beat them. Then if they obey you, you shall have no recourse against them. Indeed Allah alone is High and Great.

36. In case you apprehend a breach between a man and his wife, appoint one arbiter from his people and one from hers. If they have a mind to effect reconciliation, Allah will bring it about between them. Allah knows all that is apparent, all that is hidden¹.

37. Worship Allah and serve no gods besides Him. Be kind to your parents and kinsfolk, to the orphans and the needy, to your near and distant neighbours, to your associates, to the wayfarer, and to your slaves.

Remember that Allah does not love those who are arrogant and vain-glorious, those who practise and advocate miserliness, and conceal the wealth which Allah has bestowed upon them by His grace. We have in store a disgraceful punishment for such thankless men, as well as for those who spend their wealth for public show and do not believe in Allah and the Last Day. Evil indeed is the company of those who have the Evil One as their companion.

40. What could happen to them if they believed in Allah and the Last Day and spent from that which Allah has given them? Indeed Allah knows them well.

41. Allah does not do the least wrong to anyone. But if there is so much as an atom of good, He multiplies it and gives by His grace a great reward for it.

1. Beydawee.

42. How shall they fare when We call a witness from every nation, and call you to stand witness over these witnesses? On that day those who rejected and disobeyed the Apostle would wish that they were reduced to dust¹. They shall not be able to hide anything from Allah.

44. Believers, do not occupy yourselves with prayers when you are not sober. Say your prayers only when you know what you are saying. Nor occupy yourselves with prayers when you are unclean² unless you have washed yourselves: but you may do without washing if you are going a journey. If you have been taken ill or are going a journey or have relieved yourselves, or have lain with women, and can find no water³, you may help yourselves to clean dust and wipe your faces and hands with it. Remember that Allah is most benign, most forgiving.

45. Look at those who have been given only a part of the Scriptures. They prefer to go astray and want you to lose your way.

46. Allah knows your enemies best. You need no protector other than Allah. You need no defender other than Allah.

47. There are some among the Jews who tear the words from their context, and say, giving a twist to their tongues, and mocking the true faith: 'We hear and we disobey⁴;' 'lend us an ear, O you to whom no one would lend an ear⁵;' and 'Ra'ina⁶.' It would have been better and more proper for them to have said: 'We hear and we obey;' 'Lend us an ear;' and 'We beg your

1. Lane, Appendix to Imla', Beydawee, & Jalalain.

2. As a result of seminal discharge or sexual intercourse.

3. He that cannot use water due to illness is as good as if he has not found it (Beydawee).

4. With a slight twist the words عَصِيَانَا (*asaiana*) could read as أَطَعْنَا (*ata'na*) and the phrase would mean: 'We hear and we obey.'

5. It is an ambiguous phrase which also means: 'Lend us an ear. May you not hear anything offensive.'

6. It is an equivocal phrase which means: 'We beg your attention.' or: 'O our swollen-headed man.' Again with a slight twist of the tongue, reading رَاعِنَا (*ra'ina*) as رَاعِيْنَا (*ra'eena*), the phrase would mean 'O our shepherd.'

attention.* But as it is, the curse of Allah lies upon them because of their unbelief, so that they believe but little.

48. People of the Book, believe in Our Revelation which attests that which you have, before We make your leaders lose face and deprive them of their glory and condemn them as We condemned the men of Sabbath. Remember that the decree of Allah is bound to be accomplished.

49. Allah does not forgive serving other gods besides Him, though He forgives everything short of it for whomsoever He will. Indeed he that serves other gods besides Him commits a great sin.

50. Look at those who assert their piety. Beware, it is Allah alone who cleans whomsoever He will. Yet not the least injustice will be done to them.

51. Look, how they invent lies in the name of Allah. There can be no sin more flagrant than this.

52. Look at those who have been given a portion of the Book¹. They believe in sorcery and devils, and say with regard to the infidels that they are better directed than the believers. Allah has laid His curse on them. Indeed you will find none to help those on whom Allah has laid His curse.

54. They have no share in the kingdom. But if they had, they would not give men so much as a tittle.

55. Are they jealous of men² for what Allah has given them of His bounty? Indeed We gave the children of Abraham the Book and wisdom; and We gave them a mighty kingdom. There are some among them who believe in the Prophet, and there are others among them who turn away from him. The flames of hell shall suffice those who turn away.

57. We shall cast into hell all those who deny Our revela-

1. The Jews. 2. Muslims.

tions. As often as their skins are burnt out, We shall replace them with new skins, so that they may taste Our punishment. Mighty is Allah and Wise.

58. Those who believe and do good deeds We shall admit to gardens served with running streams, and to a place of thick shades. They shall live there for ever and ever. They shall have there pure companions.

59. Allah bids you to make over your trusts to those who are worthy of it, and to judge with justice when you judge between men. That which Allah exhorts you to do is best. Allah hears all, knows all.

60. Believers, obey Allah, and obey the Apostle, and those who have authority to decide your affairs. Should you disagree about anything refer it to Allah and His Apostle, if indeed you believe in Allah and the Last Day. This is in your best interests, and will be better in the long run.

61. Look at the men who assert that they believe in that which has been revealed to you and in that which has been revealed before you. They desire to take their disputes to the idols, while they have orders to reject them. Indeed the Devil seeks to lead them far astray.

62. When the hypocrites are asked to follow the Revelation of Allah, and the Apostle, you can see them turning away from you in evident disgust.

63. But how is it that whenever a misfortune befalls them because of their own misdoings, they come to you swearing by Allah that they wanted only to do good and to effect reconciliation? Allah knows the thoughts they nourish in their hearts. So leave them alone, and admonish them, and speak to them effectively, touching¹ their hearts. We sent no apostle but he was to be obeyed in the name of Allah. Had they, when they acted

1. Kashshaf.

contrary to their own interests, come to you and sought the pardon of Allah, and had the Apostle also sought His pardon for them, they would have found Allah most forgiving, infinitely merciful. Why! by your Lord, they are no believers unless they make you judge over their disputes, and then do not let any doubt cross their minds about the propriety of your judgment, and obey you without any reservation.

67. Had We commanded them to lay down their lives or to leave their homes, they would not have done it, barring a few. Yet were they to do that which they are exhorted to do, it would be best for them, and would strengthen their faith. Indeed in that case We would bestow a great reward on them and show them the right path.

70. Those who obey Allah and His Apostle shall be numbered with those on whom Allah has bestowed His favour: the prophets, the faithful, the martyrs, and the righteous. What an excellent company they are! Such is the grace of Allah. None knows better than Allah.

72. Believers, be always on your guard, and march either in sections or in a body.

73. There are some among you who are stragglers. If a misfortune visits you, they say: 'Allah has been gracious to us, for we were not present with them.'

74. But if some good fortune comes to you from Allah, they say, as if there existed no affection between you and them: 'Would that we had been with them; for had it been so we should have won a great success.'

75. Let those who would trade the present life for the next one fight for the cause of Allah. Whether they are slain or come out victorious, We shall give a great reward to those that fight for the cause of Allah.

76. What is wrong with you that you would not fight for the cause of Allah, and for the cause of the down-trodden men,

women, and children who say : 'Lord deliver us from this town, of which the people are tyrants, and give us a defender and a helper by your own grace ?'

77. The believers fight for the cause of Allah, and the unbelievers fight for the cause of the Devil. Then fight against the friends of the Devil. The Devil's strategem is poor indeed.

78. Look at the men who were told not to fight, to observe the prayer, and to pay the poor-rate. Now that they have been ordered to fight, some of them fear men as much as, or even more, than they should fear Allah. They say : 'Lord, why do You bid us fight ? Could you not grant us a little respite ?'

Say : 'Negligible are the pleasures of this world. The next world holds the best reward for those who fear their Lord. No injustice will be done to you. Death will overtake you wherever you be, even if you are behind fortified strongholds.'

If something good befalls them, they say : 'This is from Allah.' But if an evil befalls them, they say : 'This is from you.'

Say : 'Everything is from Allah.'

What is wrong with these people that they hardly understand anything ?

80. Man, whatever good befalls you, comes from Allah. But whatever evil visits you is of your own making.

We have sent you as an Apostle to all men. You need no witness other than Allah.

81. He that obeys the Apostle obeys Allah. As for those who refuse to obey, We have not sent you as a guardian over them.

82. They say : 'We stand for obedience.' But when they leave you, a section of them spends the night scheming to counter your orders¹. Allah is keeping a record of all their nocturnal

1. Or : Scheming contrary to what they say.

activities. So leave them alone and put your trust in Allah. You need no guardian other than Allah.

83. Why do they not ponder over the Koran? Had it been from anyone other than Allah, they would have found it abounding in discrepancies.

84. Whenever the weak in faith¹ receive comforting or alarming news, they broadcast it. But were they to report it to the Apostle and to their authorities, it would have come to the knowledge of such of them as could make correct deductions. Indeed but for the grace and mercy of Allah, barring a few, you would have all followed the Devil.

85. Prophet, if they leave you alone², fight alone for the cause of Allah. You are responsible only for yourself. And urge the believers to fight. Allah will restrain the fury of the unbelievers. Allah is mightier than they are; His punishment is more exemplary than theirs.

86. He that intercedes for a righteous cause will share its reward, and he that intercedes for a wrongful cause will share its responsibility. Allah is a witness³ to all things.

87. Whenever you are greeted with prayer, return the greeting with a better prayer or at least return the greeting. Allah takes account of everything.

88. Allah is He. There is no god but He. He will gather you together on the Day of Judgment, of which there is no doubt. There is none truer to his word than Allah.

89. Why are you divided into two parties regarding the hypocrites? Allah has reverted them to unbelief because of their misdoings. Do you intend to guide those whom Allah has forsaken? But you can find no way out for those who are forsaken by Allah.

1. Kashshaf. 2. Beydawee & Shaukani.

3. Kashshaf, Beydawee, & Lane.

90. They would like you to reject the faith as they have done, so that you may be all alike. So make no friends with them until they fly their homes for the cause of Allah. But if they refuse, lay hold of them wherever you find them and put them to the sword, and never take anyone of them as a friend or ally.

91. Different, however, is the case of those who make an alliance with a people with whom you have a pact, or of those who come over to you having no heart to fight against you or against their own people. Had Allah pleased, He could have given them power over you, so that they would have fought against you. Hence if they leave you alone and do not fight against you and extend to you the hand of peace, Allah does not permit you to have recourse against them.

92. You will find others among them who want to be secure from you as well as from their own people, but whenever a temptation offers itself to them, they fall into it headlong. If they do not leave you alone, and do not extend to you the hand of peace, and do not stop hostilities, lay hold of them wherever you find them and put them to the sword. We have given you absolute authority against them.

93. It is not right for a believer to kill a believer save by mistake. He that kills a believer by mistake shall free a believing slave and pay blood-money to the heirs of the deceased, unless they remit it for the sake of Allah. If the deceased is a believer belonging to a hostile nation, it shall be enough to free a believing slave. If he belongs to a people with whom you have a pact, blood-money shall be paid to his heirs, and a believing slave freed. He that has not the means to free a slave shall fast two consecutive months. This is a penance imposed by Allah. Allah is All-knowing, All-wise.

94. Hell is the reward of the man who intentionally kills a believer. He shall live there for ever. Allah is wrathful with

him, has laid His curse on him, and has in store for him a grievous punishment.

95. Believers, when you march out for the cause of Allah, make sure before! you dub anyone as an unbeliever who greets you with peace. You hanker after the goods of the worldly life while Allah has abundant riches in store for you. You were like that before you accepted Islam. But Allah has been gracious to you. Hence make sure before you act. Allah knows all that you do.

96. The believers who stay at home though they suffer from no disability, are not equal to those who fight for the cause of Allah with their men and material. Allah ranks those who fight with their men and material above those who stay at home. Allah has promised good reward for them all. Yet as against those who stay at home, He will give a much better reward to those who fight for His cause. It will consist of exalted ranks bestowed by Him, and His pardon and mercy. Indeed Allah is most forgiving, infinitely merciful.

98. The angels will ask those whom they carry off transgressing against their own soul : 'What have you been doing ?'

They will say : 'We were oppressed in the country.'

The angels will reply : 'Was not Allah's earth broad enough for you to have migrated ?'

These are the men who shall find their abode in hell. What an evil destination it is !

99. Different, however, is the case of those men, women, and children who were oppressed and could find no device, and had no way out. Allah will forgive them. Benign is Allah, and most forgiving.

101. He that flies his home for the cause of Allah shall find the earth full of shelters and abounding in fortunes. He that leaves his home to seek refuge with Allah and His Apostle, but meets his death, shall have his reward with Allah. Allah is most forgiving, infinitely merciful.

102. It is no sin for you to shorten your prayers when you are making a journey and apprehend trouble from the unbelievers. Indeed the unbelievers are your open enemies.

103. Prophet, when you are among them leading the prayer, let a party of them join you, wearing their weapons. When they have performed their prostrations they will take their position at the rear of the main body, and the party who have not yet performed their prayer will come forward and join you in the prayer, taking the necessary precautions and wearing their arms. The unbelievers would like you to be careless about your arms and stores, so that they may make a sudden attack on you. However, it is no sin for you to relieve yourselves of your arms if you are inconvenienced by rain or are taken ill. But always take your precautions. Remember that Allah has in store a humiliating punishment for the unbelievers.

104. When you have said your prayer, remember Allah standing and sitting and lying. However, when you are relieved of danger, perform the normal prayer. Indeed it is binding on the believers to perform their prayer at the fixed time.

105. Do not relent in chasing the enemy. If you have suffered, they have suffered likewise. And you hope from Allah what they do not. Remember that Allah is All-knowing, All-wise.

106. Prophet, We have revealed to you the Book comprising the truth, so that you may judge between men according to the light Allah has given you. Do not plead for the traitors, and seek pardon of Allah. Indeed Allah is most forgiving, infinitely merciful.

108. Do not plead for those who are dishonest to themselves. Allah does not love those who are steeped in perfidy and sin. They try to hide themselves from men, but do not try to hide themselves from Allah who is present with them when by night they hold discourse which is not pleasing to Him. Allah fully knows all that they do.

110. Look! you plead for them in the present life. But who will plead for them with Allah or protect them on the Day of Judgment.

111. He that commits evil or does wrong to himself and then seeks Allah's pardon, will find Allah most forgiving, infinitely merciful.

112. He that commits a sin, commits it against himself. Indeed Allah is All-knowing, All-wise.

113. But he that commits a wrong or a sin and then accuses an innocent man of the same, shall bear the burden of calumny along with that of a flagrant sin.

114. Prophet, but for Allah's grace and mercy upon you, a party of them would have succeeded in their resolve to lead¹ you astray. But as it is, they lead astray only themselves and do you no harm. Allah has revealed to you the Book and wisdom and has taught you that which you did not know. Allah's favour upon you is great indeed.

115. Most of their secret deliberations are devoid of good. Good lies only in the secret deliberations of those who enjoin charity, kindness and peace between men. We shall give a great reward to those who do this to seek the pleasure of Allah.

116. As for those that oppose the Apostle after true guidance has been revealed to them, and follow a path different from that of the believers, We shall let them have what they are after, and cast them into hell. What an evil destination it is!

1. Beydawce.

117. Allah does not forgive serving other gods besides Him, though He forgives everything short of it for whomsoever He will. Indeed he that serves other gods besides Allah has gone far astray.

118. Whatever they pray to besides Him are lifeless objects¹. In fact they pray only to the rebellious Devil, on whom the curse of Allah lies and who had said : 'I will capture from Your servants a given portion. I will lead them astray, I will inspire them with false hopes, I will make them cut the ears of the cattle, and I will make them change for the worse the things created by Allah.'

Those that make friends with the Devil instead of Allah are evident losers. The Devil makes them promises and inspires them with false hopes. Yet the promises that he makes are a sheer treachery. Hell is the destination of these men. They shall find no escape from it.

123. But those who believe and act righteously We shall admit to gardens served with running streams. There they shall live for ever and ever. Allah has made a promise, a true promise. There is none truer to his words than Allah.

124. His promise is not going to be influenced either by your vain desires or by the vain desires of the people of the Book. He that commits evil shall be rewarded for it. He shall find none to protect or help him besides Allah. But all those men and women who act righteously and are believers shall be admitted to paradise, and not the least injustice will be done to them.

126. Who is superior in faith to the man who submits himself completely to the will of Allah, does good, and follows the creed of the godly Abraham, whom Allah had taken as a friend ? Indeed all that is in the heavens and all that is on the earth belongs to Allah. Allah has knowledge of all things.

1. Lane.

128. They seek your ruling in the matter of women. Say : 'Allah gives you His ruling about them. It is the same as has been mentioned to you in the Book regarding the helpless children and regarding the orphan girls whom you deny their lawful rights and whom you do not like to marry.'

He enjoins you to stand firm in doing justice to the orphans. Remember that Allah knows whatever good you do.

129. If a woman fears ill-treatment or desertion from her husband it will be proper for them to be reconciled to each other. Indeed reconciliation is best. Human nature is inclined to be covetous. But if you do good and have fear of Allah, you will find that Allah knows all that you do.

130. Much as you may desire it, you cannot treat your wives equally. But do not completely sever your relations with any of them so as to leave her virtually deserted. Indeed if you set things right and have fear of Allah, you will find that Allah is most forgiving, infinitely merciful.

131. But should the husband and wife choose to separate, Allah in His vast bounty will fulfil the needs of them both. Bountiful is Allah, and Wise.

132. All that is in the heavens and all that is on the earth belongs to Allah. We exhorted before you those who were given the Book, and We exhort you, to seek refuge in Allah. But if you disbelieve, remember that all that is in the heavens and all that is on the earth belongs to Allah. Allah is free from all want, is praiseworthy in His own right.

133. All that is in the heavens and all that is on the earth belongs to Allah. You need no guardian other than Allah.

134. Men, if He pleased, He could destroy you and raise another people. Allah has power to do this.

135. He that seeks the reward of this world, let him know

that Allah holds the rewards of this world and the next. Allah hears all, sees all.

136. Believers, stand for justice and give evidence for the sake of Allah, even though it be against yourselves, or your parents and your kinsfolk. Let neither of the parties being rich or poor weigh with you. Allah is their better friend than you are. So do not follow your low passions to stand in the way of justice. If you prevaricate or evade evidence, remember that Allah is aware of all that you do.

137. Believers, have faith in Allah and His Apostle, and in the Book He has revealed to His Apostle, and in the books¹ He has already revealed. Indeed he that denies Allah, His angels, His books, His apostels, and the Last Day, has gone far astray from the truth².

138. Those who believed and then disbelieved, and again believed and again disbelieved, and then became worse unbelievers, Allah will not pardon them nor show them the straight path.

139. Tell the hypocrites, who hold the unbelievers as friends to the exclusion of believers, that there awaits them a woeful punishment. Do they seek glory by making friends with them? But glory belongs to Allah alone.

141. He has already revealed to you in the Book that when you hear the revelations of Allah being denied and ridiculed you shall quit the company of those who indulge in this until they change over to a different topic, or you will become like them. Remember that Allah will gather together in hell the hypocrites and the unbelievers, one and all.

142. Those who await how you fare³, will, if you gain a victory by the grace of Allah, say: 'Is it not that we were with you?'

1. Kashshaf & Beydawee. 2. Jalalain. 3. The hypocrites.

But should the unbelievers gain some victory¹, they will say to them : 'Is it not that we once got the better of you ? And is it not that we saved you from the believers ?'

Allah will judge between you on the Day of Judgment. Allah will not let the unbelievers have their way against the believers.

143. The hypocrites try to deceive Allah, but He will turn the scales against them. When they stand up to pray, they stand up listlessly. They show to the people that they worship, yet they remember Allah but little.

144. They are wavering between belief and unbelief, belonging neither to this side nor to that. Indeed you cannot guide those whom Allah has forsaken.

145. Believers, make no friends with the unbelievers to the exclusion of the believers. Would you give Allah a clear plea against yourselves ?

146. The hypocrites shall be cast into the lowest reaches of hell, and you will find none to help them. Yet such of them as repent and mend their ways and hold fast to Allah and owe allegiance to Allah alone, shall be numbered with the believers. Allah will give these believers a great reward.

148. Why should Allah punish you if you render Him thanks and believe in Him ? Allah appreciates and knows all that you do.

149. Allah does not like the open use of foul speech. Different however is the case of the man who is wronged². Allah hears all, knows all.

150. You may do a good deed in public or you may do it in private, and you may forgive an injury : you will always find that Allah is All-forgiving, All-powerful.

1. Jalalain.

2. Or: Allah does not love the open use of foul speech, not even from the man who is wronged (Appendix to Imla').

151. The real unbelievers are those who deny Allah and His apostles, choose to discriminate between Allah and His apostles, and say, intending to strike a middle course : 'We believe in some and deny others.' We have in store a humiliating punishment for such unbelievers.

153. As for those who believe in Allah and His apostles, and make no distinction between any of His apostles¹, He shall give them their reward. Indeed Allah is most forgiving, infinitely merciful.

154. The people of the Book ask you to bring them a Book from heaven. But they demanded greater things from Moses. They said to him : 'Show us Allah plainly.'

Because of their wickedness they were smitten by a thunder-bolt. Again they took to the worship of the calf after manifest signs had come to them. But We let the matter go, though We gave Moses an undisputed authority.

155. We raised the Mount over them to mark the covenant We made with them, and told them to enter the gates submissively. We told them not to break the Sabbath, and took from them a solemn covenant.

156. But We laid Our curse on them² because they broke their covenant, denied the signs of Allah, slew the prophets wrongfully, and said : 'Our hearts are the seat of learning³.'

The truth, however, is that Allah has sealed their hearts because of their infidelity so that they believe but little. He has done this the more because they denied Jesus⁴ and uttered a monstrous calumny against Mary ; and because they said : 'We slew Jesus Christ, the son of Mary, the apostle of Allah.'

But they neither slew him nor crucified him. They are rather confused about their facts.⁵ Those⁶ who have differed over the

1. Tabari. 2. Jalalain. 3. Beydawee & Lane. Or : 'Our hearts are inaccessible.' 4. Beydawee. 5. Beydawee & Razi.

6. The Jews and the Christians.

issue are suffering from confusion. They have no definite knowledge in the matter. They only follow their conjectures. But this much is certain that they did not slay him. Rather than let them do it, Allah exalted him to His presence¹. Mighty is Allah and wise.

160. There is none among the true² followers of the Book but will believe in him³ before his death ; and he will bear witness against the rest on the Day of Judgment.

161. Because they transgressed and because they often placed hindrances in the path of Allah, and because they practised usury from which they were forbidden, and because they misappropriated the wealth of people, We forbade to the Jews some of the good things which they were formerly allowed. We have in store a woeful punishment for those of them who disbelieve.

163. But We shall bestow a great reward on such of them as are firmly grounded in knowledge ; and on the believers who believe in that which has been revealed before you and observe prayers ; and on those who pay the poor-rate ; and on those who believe in Allah and the Last Day.

164. We have sent down Our Revelation to you as We sent it down to Noah and the prophets who came after him, and as We sent it down to Abraham, Ishmael, Isaac, Jacob and his children, and to Jesus, Job, Jonah, Aaron, and Solomon.

And We gave you the Book as We gave the one to David.

165. And We sent you as We sent the apostles before you, apostles of which the particulars of some We have mentioned to

1. The Jews were keen to crucify Christ in order to prove that the curse of Allah lay on him ; for it had been said : 'God's curse lies on the man who hangs on a gibbet' (Deutr. 21 : 23). The Koran says that far from being a man on whom the curse of Allah lies, he was a friend of Allah.

2. Or : The present followers.

3. 'Him' may refer to the Prophet : Tabari, Ibni Kathir & Shaukani.

you and the particulars of others We have not mentioned to you. And Allah spoke to you frequently as He spoke to Moses.

166. We sent these apostles to bear good news and to warn men, so that after their advent men might have no plea against Allah. Mighty is Allah, and Wise.

167. They deny the Koran. But Allah bears witness to the truth of that which He has revealed to you. He has revealed in it the knowledge which can come only from Him. The angels bear witness to its truth. Yet you need no witness other than Allah.

168. Those who disbelieve and hinder men from following the path of Allah have gone far astray. Allah will not pardon those who disbelieve and act unjustly ; nor will He show them any path other than that which leads to hell, where they shall live for ever and ever. This indeed would be easy for Allah.

171. Men, the Apostle has brought you the truth from your Lord. Believe in it. It will be good for you. But if you disbelieve, know that all that is in heaven and on earth belongs to Allah. Allah is All-knowing, All-wise.

172. People of the Book ! do not over-step the limits of propriety in the matter of your faith, and do not say anything regarding Allah but that which is true. Jesus Christ, the son of Mary, was only an apostle of Allah, His word which He delivered to Mary, and a spirit created by Him. So believe in Allah and His apostles, and do not say that there are three gods. Leave this doctrine alone. If you do so, it will be good for you. Allah is the one and the only God. He is far too holy to have a son. All that is in the heavens and all that is on the earth belong to Him. You need no guardian other than Allah.

173. Christ does not disdain to be a servant of Allah, nor do the Cherubim who are nearest to Him. Indeed He will gather

together before Himself all those who disdain to worship Him and are arrogant.

174. To those who believe and do good deeds. He will give their full rewards. Rather He will add to their rewards by His grace. But He will inflict a woeful punishment on all those who disdain to worship Him and are arrogant. They will find none to protect or help them besides Allah.

175. Men, there has come to you a clear proof from your Lord. We have sent down to you a light which distinguishes the right from the wrong. Now those who believe in Allah and hold fast to Him, He will admit to His Grace and Mercy, and guide to Himself along a straight path.

177. They ask your ruling in the matter of *Kalala*¹. Say : 'Allah gives you the following ruling in the matter of *Kalala* : If it is a male who dies childless and leaves a sister behind, she shall inherit the half of his legacy. Likewise if it is a female who dies childless, the brother shall inherit her property. If the survivors are two sisters, they shall inherit two-thirds of his legacy. But if the survivors are both brothers and sisters, the male shall have twice the share of the female.'

Allah explains His commandments to you lest you should go astray. Allah has knowledge of all things.

i. See note under verse 13. The *Kalala* in that verse is the one who leaves behind uterine brothers and sisters, while the *Kalala* in this verse is the one who leaves behind sanguine brothers and sisters.

CHAPTER 5

THE FOOD

In the Name of Allah, the Gracious, the Merciful.

2. Believers, abide by your obligations. Except for those elsewhere enumerated, all beasts of the family of cattle are made lawful to you. Yet you are not permitted to kill game when you are on pilgrimage. Indeed Allah decrees what He will.

3. Believers, do not desecrate the religious services which Allah has appointed as His signs¹, nor the sacred month, nor the offering, nor the garlanded offering, nor those who repair to the sacred House to seek the favour and good pleasure of Allah.

And when you are free from pilgrimage, you can go hunting.

Let not your grievance that they stopped you from the sacred Mosque provoke you to transgression against the unbelievers. Help one another to do good and observe piety. But do not help one another commit sin and transgression. Have fear of Allah ; for Allah's punishment is severe.

4. You are forbidden carrion, blood, and pork ; that which is immolated in the name of anyone other than Allah ; that which is killed by strangulation, a blow, or a fall ; that which is gored to death ; that of which a wild beast has eaten, except that you have slaughtered it ; and that which is slaughtered at an altar.

And you are forbidden to seek omen from divining arrows. This indeed is a sinful practice.

This day the unbelievers have lost all hope to defeat your religion. Then do not fear them, but fear Me. This day I have made your law perfect for you, have bestowed My last favour upon you, and have chosen Islam for your religion.

1. Lane.

You may eat only that which is lawful to you. But he who is forced by hunger to eat something forbidden and is not pursuing his evil inclinations, will find that Allah is most forgiving, infinitely merciful.

5. They ask you what is lawful to them. Say : 'All clean things are lawful to you. So also is the game held down by those birds and beasts of prey which you have trained provided you set them at it. Since you train them according to the knowledge Allah has given you, eat from that which they hold down for you. But always release them¹ in the name of Allah.

Have fear of Allah ; for Allah's reckoning is quick.

6. This day all clean things have been made lawful to you. The food of those who have been given the Book is lawful to you, as also your food is lawful to them. And lawful to you are chaste believing women and chaste women of those who have been given the Book before you, provided that you pay them their dowers to live in wedlock with them and not to pursue your lust or to seek secret love-affairs.

He that shall deny the commandments of the true faith² will find his works gone waste, and will be numbered with the losers in the next world.

7. Believers, when you stand up to pray, wash your faces, and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles. And take a bath if you are unclean. But if you have been taken ill, or are going a journey, or have relieved nature, or have lain with women, and find no water³, you may help yourselves to clean dust and wipe your faces and hands with it.

Allah has no desire to put you out. Rather He intends to purify you and to complete his favour on you, so that you may

1. Razi, Beydawee & Jalalain. 2. Kashshaf & Beydawee.

3. He that cannot use water due to illness is as good as if he has not found it (Beydawee).

render Him thanks.

8. Remember the favour of Allah which rests upon you, and His covenant to which He bound you when you said : 'We hear and we obey.' Have fear of Allah ; for Allah knows the inmost secrets of the heart.

9. Believers, stand fast for the cause of Allah, and bear true witness. Let not your hatred of a people provoke you to do injustice. Do justice. It is nearer to piety. Have fear of Allah ; Allah knows all that you do.

10. Allah has promised pardon and a mighty reward to those who believe and act righteously. But those that disbelieve and reject Our revelations shall occupy hell.

12. Believers, remember how Allah favoured you when a people designed to lay their hands on you and He restrained their hands. Seek refuge in Allah ; for in Allah should the believers always rely.

13. Allah made a covenant with the children of Israel. He raised among them twelve chieftains, and said : 'I am with you. If you observe prayer and give alms, believe in My apostles and lend them support, and advance Me a handsome loan, I shall absolve you of your sins, and admit you to gardens served with running streams. But if anyone disbelieves after this he will have strayed from the straight path.'

14. But since they broke their covenant, We laid Our curse on them and hardened their hearts. They tear the words from their context, and have forgotten much of that of which they were reminded. But for a few of them you will always find them treacherous. Then turn away from them¹ and leave them alone². Indeed Allah loves those who do good.

15. We made a covenant with those who call themselves

1. Lane. 2. Lane.

Christians. But they forgot much of that of which they were reminded. So We kindled enmity and hatred between them, which shall last to the Day of Resurrection. Allah will soon tell them of all their machinations.

16. People of the Book ! Our Apostle has come to you. He enlightens you about most of the teachings of the Book you conceal. Yet many a thing he overlooks. A Light and a Book that distinguishes the right from the wrong has come to you from Allah. Allah guides with it to the ways of peace those who follow His good pleasure. He leads them by His will from darkness to Light, and guides them to the straight path.

18. They have no sense of gratitude who say : 'It is Christ, the son of Mary, who is Allah.'

Say : 'Who has any power to stand in the way of Allah if He intended to annihilate Christ, the son of Mary, his mother, and all those who are on the earth.' The Kingdom of the heavens and the earth and all that lies between them belongs to Allah. He creates what He will. Allah has power over all things.

19. The Jews and the Christians say : 'We are the near¹ and dear of Allah.'

Say : 'Then why does He punish you for your sins ?'

The thing is that you are but mortals like many of His creation. He forgives whom He will and punishes whom He will. The kingdom of the heavens and the earth and all that lies between them belongs to Allah, and to Him shall everything return.

People of the Book ! Our Apostle has come to you after an interval during which there came no apostle. He explains things to you, lest you should say : 'No prophet ever came to us to give us glad tidings or to warn us. 'Indeed a prophet has come to you

1. Kashshaf, Beydawee & App. to Jmla'.

to give you happy tidings and to warn you. Allah has power over all things.

21. Recall the time when Moses said to his people : 'My people, remember the favour of Allah which rests upon you ; for He raised prophets among you, and made you Lords, and gave you that which He did not give to any other nation. My people, enter the holy land Allah has ordained for you ; and do not show your back, or you will be lost.'

23. They said : 'Moses, mighty men live in that land. We will not enter it until they leave it. But if they leave it, we shall certainly enter it.'

24. Said two men from among the men who feared Allah, whom Allah had blessed : 'Invade them through the gate. For once you have entered it, you shall be victorious. Put your trust in Allah, if you believe in Him.'

24. They said : 'Moses, we shall never enter this land so long as they are in it. Let you and your Lord go and fight. We are sitting out here.'

26. 'Lord,' said Moses, 'I have no power except on myself and my brother. Separate us from these wicked people.'

27. He said : 'This land has been forbidden to them for forty years. They shall wander over the earth in confusion. But do not grieve for these rebellious people¹.'

28. Narrate to them the true story of the two sons of Adam when each one of them made an offering, and it was accepted from one of them but not accepted from the other.

'I will slay you,' said the latter.

The former replied : 'Allah accepts the offering of the righteous alone. Even if you lay your hand on me to slay me, I will

1. When Allah revealed His decree, Moses was naturally grieved for his people (Beydawee).

not lay my hand on you to slay you. I fear Allah, the Lord of the worlds. I would rather like you to bear my sin as well as your own sin, and occupy hell. Such indeed is the reward of the wrongdoers.

31. Now his baser¹ self prompted the other to slay his brother. So he slew him and was lost.

32. Allah then sent a crow to dig the earth and show him how to cover the dead body of his brother.

He said : 'Woe to me ! Am I not equal even to this crow to be able to cover the dead body of my brother ?' And he regretted his act.

33. Because of this incident We laid down for the children of Israel that he who kills a human being for an offence other than that of murder or of creating disorder in the country shall be considered to have killed the entire human race ; and that he who saves a human life shall be considered to have saved the entire human race.

Behold, Our apostles came to them with clear signs. But even so most of them committed excesses in the land.

34. Those that make war against Allah and His Apostle and try to create disorder in the country, deserve either to be executed or crucified or have their contrary hands and feet cut off or be banished from the country. This would mark their ignominy in this world ; and there awaits them a severe punishment in the next.

35. Different, however, is the case of those who repent before you overpower them. Know that Allah is most forgiving, infinitely merciful.

36. Believers, seek refuge in Allah, solicit His favour, and struggle for His cause, so that you may prosper.

1. Lane. 2. Lane.

37. As for the unbelievers even if they can offer all that is on the earth and as much more to redeem themselves from the punishment of the Judgment Day, it will not be accepted from them. There awaits them a woeful punishment.

38. They will desire to come out of hell, but they shall never come out of it. There awaits them a lasting punishment.

39. Cut off the hands of the man who steals and the woman who steals. Such are the wages of their sin, an exemplary punishment from Allah. Mighty is Allah, and Wise.

40. As for the man who repents over his crime and reforms himself, Allah will forgive him¹. Indeed Allah is most forgiving, infinitely merciful.

41. Do you not know that the kingdom of the heavens and the earth belongs to Allah alone? He punishes whom He will and forgives whom He will. Allah has power over all things.

42. Apostle, do not grieve for those who vie one with another to show their unbelief, those who profess faith by the words of their mouths while in their hearts they do not believe; or for those Jews who lend you their ears either to deny you or lend you their ears to carry tales to those who have not been to you, and who tear the words from their context, and say: 'If this be his message hold by it. But leave it alone if it is not so.' Indeed if Allah desires to judge a man, you can do nothing to save him from the punishment of Allah.

Allah has no intention to purify the hearts of these men. Ignominy shall be their lot in this world, and there awaits them a severe punishment in the next. They are the men who lend their

1. This verse clearly shows that the hand of the thief is to be cut only if he does not repent and does not reform himself. Thus the offender has to be given an opportunity to reform himself before the punishment is executed on him. Razi says that some scholars are of the view that if the culprit repents the penalty shall be suspended.

ears to falsehood, who eat forbidden things. If they come to you, you may either judge between them or leave them alone. Indeed if you leave them alone, they will do you no harm. But judge between them with equity if you judge ; for Allah loves those who do justice.

44. How should they make you judge over them when they have with them the Torah which contains the Law of Allah ? Yet when you judge between them according to their Book¹, they turn away from the judgment. Indeed they do not believe in their Book.

45. We revealed the Torah containing guidance and light. By it did the dutiful prophets judge the Jews. So also did the rabbis and the divines. They did it because they were required to preserve the Book of Allah, and stood guardians over it. Jews, do not fear men ; rather fear Me. And do not trade My revelations for a mean price. Bear in mind that those who do not judge by that which Allah has revealed are the real unbelievers.

46. We laid down in the Torah the following law for the Jews :

‘A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and retaliation for all injuries. Yet he that shall forego the right to retaliate for the sake of Allah, it shall help expiate his sins.’

Mind that those who do not judge by that which Allah has revealed are the real wrongdoers.

47. We sent Jesus, the son of Mary, in the footsteps of these prophets. He attested that part of the Torah which was present in his time. And We gave him the Gospel which contained guidance and light, attested that part of the Torah which was present at that time, and was a guide and an admonition for the righteous.

1. Beydawee.

48. Let the followers of the Gospel judge by that which Allah has revealed in it. Indeed those who do not judge by that which Allah has revealed are the real wrongdoers.

49. Prophet, We have revealed to you the Book which comprises truth, attests the existing Books, and stands as a guardian over them. Then judge between the people of the Book by that which Allah has revealed, and do not deviate from the truth that has come to you in order to follow their fancies.

We have prescribed a Law and a Code for each one of you. Had it pleased Allah He would have made you one nation. But He has given you different dispensations, so that He may try you by that which He has given you. Vie then, one with another, to do good ; for you shall all return to Allah, and He will tell you all about your differences.

50. We have revealed to you the Book so that you may judge between them by that which Allah has revealed and do not follow their fancies, and so that you may guard against them lest they should turn you away from a part of that which Allah has revealed to you. Keep it in mind that if they disregard Our revelations it is only an indication that Allah intends to punish them for some of their sins. Indeed a large number of men are transgressors.

51. Do they seek to enforce the law of the days of ignorance ? But for the people who have faith there is no law better than the law of Allah.

52. Believers, do not take these Jews and Christians for friends¹. They are friends one to another. Whoever of you would make friends with them is certainly one of them. Behold ! Allah will guide no unjust people.

53. You will see the men with diseased hearts making haste to befriend them. They say : 'We are afraid lest a misfortune

1. See verses 58, 81 & 83.

should befall us.' Allah will soon give you a victory or enforce some of His decree, so that they will be ashamed of what they concealed in their minds. The believers will then say : 'Are these the men who used to swear by Allah by their most ardent oaths that they were with us ? Their machinations have failed and they have lost all that they had staked.'

55. Believers, if any of you should renounce their faith, Allah will replace them with a people whom He will love and who will love Him, who will be humble towards the believers and firm against the unbelievers, who will fight for the cause of Allah and will not be afraid of the censure of any fault-finder. Remember that these virtues can be attained only by the bounty of Allah which He bestows on whomsoever He will. Bountiful is Allah, and All-knowing.

56. Your only friends are Allah, His Apostle, and the believers who observe prayer and pay the poor-rate with humility.

57. Those that make friends with Allah, His Apostle, and the believers are the troops of Allah¹. Behold ! it is only the troops of Allah that shall triumph.

58. Believers, make no friends with the infidels and with those people of the Book who laugh at your faith and make fun of it. Seek refuge in Allah if you are true believers.

59. When you give the prayer-call they laugh at it and make fun of it. They do so because they are men devoid of reason.

60. Say : 'People of the Book, do you hate us only because whereas we believe in Allah and that which has been revealed to us and that which has been revealed before us, most of you are transgressors ?'

61. Say : 'Shall I inform you of those who shall receive from Allah a reward worse than that of those whom you hate ?

1. Beydawee.

They are those on whom the curse of Allah lies, on whom His wrath has descended, of whom some He has turned into apes and others into swine, and who worship the Devil. They are the men who are worst placed, and have completely lost the straight path.'

62. When they come to you, they say : 'We believe.' Yet without faith they come and without faith they go. Allah knows all that they conceal.

63. You will find most of them vying one with another to commit sin and transgression, and to eat forbidden things. Evil is that which they do.

64. Why do their rabbis and divines not forbid them from talking blasphemy and eating forbidden things ? Evil is the practice they follow.

65. The Jews say : 'Allah's hand is fettered.'

Fettered are their own hands. They stand cursed for what they say. The truth is that He has both of His hands free. He spends as He will. Indeed that which has been revealed to you by your Lord helps a large number of them only to gain in transgression and unbelief.

We have kindled enmity and hatred between them which shall last to the Day of Resurrection. As often as they kindle the fire of war, Allah puts it out. They go about in the country creating disorder. But Allah does not love those who create disorder.

66. Had the people of the Book believed and acted righteously, We would have absolved them of their sins and admitted them to blissful gardens.

67. Had they observed the Torah and the Gospel and that which has now been revealed to them by their Lord, they would have enjoyed the boons of the heaven and the earth¹. Some of

1. Kashshaf, Beydawee & Lane.

them are men of balanced mind. Yet a large number of them are evil-doers.

68. Apostle, deliver to mankind the entire message that has been revealed to you by your Lord. If you do not, you have not at all conveyed His message. Allah will protect you from all men. Allah will not let the unbelievers have their way¹.

69. Say : 'People of the Book, you stand nowhere unless you observe the Torah and the Gospel and that which has now been revealed to you by your Lord.'

But that which has been revealed to you by your Lord helps a large number of them only to gain in transgression and unbelief. So do not grieve for the unbelieving people.

70. Those believers, Jews, Sabeans, and Christians who believe in Allah and the Last Day and act righteously, have nothing to fear, nothing to regret.

71. We made a covenant with the children of Israel, and sent apostles to them. But as often as there came to them an apostle with a teaching that did not suit their fancies, they defied him², so that some of them they rejected and others they slew.

72. They thought that they would receive no punishment, so that they became blind and deaf. Then they sought Allah's pardon³ and He forgave them. But a large number of them became blind and deaf once again. Allah knows all that they do.

73. They have no sense of gratitude who say : 'It is Christ, the son of Mary, who is Allah.' For Christ himself said : 'Children of Israel, worship Allah who is my Lord and your Lord.'

Allah has forbidden Paradise to those who worship other

1. Kashshaf. 2. Kashshaf & Razi.

3. Beydawee.

gods besides Allah. Their destination is hell. These transgressors will have none to help them.

74. They have no sense of gratitude who say : 'Allah is one of the Three.' There is no God but One. Indeed if they do not desist from what they say, a grievous punishment shall visit such of them as disbelieve.

75. Will they not repent to Allah and seek His pardon ? Indeed Allah is most forgiving, infinitely merciful.

76. Christ, the son of Mary, was nothing more than an apostle. Apostles had gone before him. His mother was a highly truthful woman. They both used to take food.

Behold ! how We explain Our revelations to them ! Then behold ! how they turn away !

77. Say : 'Do you worship besides Allah things which have no power over your weal or woe ? As for Allah, He alone hears all, knows all.'

78. Say : 'People of the Book¹ ! do no false exaggeration in the matter of your religion ; and do not follow the fancies of the men² who had gone astray in the past³, and had led many people astray, and have again gone astray from the straight path⁴.'

79. The unbelieving children of Israel were cursed at the hands of David and Jesus, the son of Mary. That was because they transgressed and trespassed. They never stopped one another from the abominations they practised. How evil were the practices they followed !

81. You will find large numbers of them befriending the unbelievers⁵. Evil is that which they have stored up for themselves, so that Allah is displeased with them, and they shall suffer an eternal punishment.

1. Christians. 2. Jews. 3. By rejecting Christ.

4. By rejecting the Prophet. 5. Idolaters.

82. Had they believed in Allah and the Prophet and that which has been revealed to him, they would not have made friends with them. But they do so ; for many of them are transgressors.

83. You will find that of all men Jews and the idolaters are the bitterest enemies of the believers. You will find that those who call themselves Christians are the nearest to them in affection. That is because they have priests and monks among them, and are not haughty. You will find their eyes running with tears when they hear that which is revealed to the Apostle, and recognise the truth.

They say : 'Lord, count us among your witnesses ; for we have believed.'

85. They add : 'How should we not believe in Allah and in the truth that has come to us when we desire that our Lord should number us with the righteous people ?'

86. For that which they have said Allah will reward them with gardens served with running streams. There they shall live for ever. Such indeed is the reward of the righteous.

87. But those who disbelieve and reject Our revelations shall occupy hell.

88. Believers, do not forbid yourselves pure things which Allah has made lawful to you. And do not transgress ; for Allah will not love the transgressors.

89. Eat lawful and pure things which Allah has given you. Have fear of Allah, in whom you repose your faith.

90. Allah will not take you to task for your vain oaths, but He will take you to task for the oaths which you take in earnest. The expiation for breaking such an oath is to feed ten poor persons with the normal food which you give to your own families, or to provide them with clothes, or to free a slave. But

he who can do neither shall fast for three days. This is how you expiate your solemn oaths when you take them and break them¹. But do keep your oaths. That is how Allah explains to you His commandments so that you may render Him thanks.

91. Believers, wine, games of chance, idols, and divining arrows, are abominations which are the handiwork of the Devil. Avoid them, so that you may prosper.

92. The Devil intends that by means of wine and games of chance he should provoke enmity and hatred between you, and stop you from remembering Allah and saying your prayers. Will you not then keep away from them ?

93. Obey Allah and obey the Apostle, and beware of disobeying them. Bear in mind that you will do him no harm if you turn your back on him² ; for Our Messenger is responsible only to convey his message in clear terms.

94. Those who believe and do good deeds commit no sin in what they eat ; provided they avoid the forbidden things and are true in their faith and act righteously ; provided further that they fear Allah and believe in Him ; and provided further that they fear Allah and act righteously. Indeed Allah loves the righteous.

95. Believers, Allah will try you in a small matter : regarding the game which is within the reach of your hands and spears. Allah will do it, so that He may know those who fear Allah in their hearts. But he that shall transgress after that shall receive a woeful punishment.

96. Believers, kill no game while you are on pilgrimage. Should any of you intentionally kill it he shall pay recompense by sacrificing a domestic beast of the kind of the animal he has killed, to be determined by two just men from you, and to be brought as an offering to Ka'ba. He may however, instead of

1. Jalalian & Beydawee. 2. Kashshaf & Beydawee.

this feed the poor to expiate his sin, or fast for an equal number of days¹, so that he may taste the punishment of his deed. Allah forgives the past. But Allah will punish him who does it again. Mighty is Allah, the Lord of retribution.

97. It is lawful to you to hunt the game of the sea and to eat it. Both you and the travellers profit by it. But so long as you are on pilgrimage the game of the land is forbidden to you. Have fear of Allah to whom you shall be gathered.

98. Allah has made the Sacred House of Ka'ba, the sacred month, the offering, and the garlanded offering an anchor for mankind. He has done this, so that you may know that Allah knows all that lies in the heavens and all that lies on the earth, and that Allah has knowledge of all things.

99. Know that Allah's retribution is severe, and that Allah is most forgiving, infinitely merciful.

100. The Messenger is responsible only to deliver his message. Allah knows all that you reveal and all that you conceal.

101. Say : 'Evil and good are not alike even though you may marvel at the abundance of evil. Then seek refuge in Allah, you men of wisdom, so that you may prosper.'

102. Believers, ask no question about things which, if explained to you, would cause you discomfort. For if you ask about them while the Koran is being revealed, they will be explained to you. Allah has ignored them. Allah is most forgiving, slow to wrath. Indeed a people had asked about such things before you, and had then rejected them.

104. The custom of slitting the ears of she-camels, of letting

1. Fasting for an equal number of days determines the number of the poor to be fed. They have evidently to be as many as can be fed with the price of the offering due from him.

she-camels loose for free pasture, of letting the male kid loose when a goat delivers a male and a female kid together, and of not taking any work from a siring-camel, has no authority from Allah. On the contrary these are falsehoods which the unbelievers have invented in the name of Allah. Indeed most of them have no sense.

105. When they are asked to follow the revelations of Allah, and the Apostel, they say : 'The traditions of our fathers are enough for us.'

But would they follow them even if their fathers knew nothing and were not rightly guided.

106. Believers, take care of yourselves. He that goes astray would do you no harm, if you are following the right path. You shall all return to Allah, and He will tell you about all that you have been doing.

107. Believers, when death visits one of you, and you make your will, let it be witnessed by two just men from among you. But you may do with two outsiders if the calamity of death befalls you when you are travelling in the country. If you doubt their honesty, detain them after your prayers and let them swear by Allah, saying : 'We will accept no price for our evidence and will give it even at the cost of our near kinsman¹. Nor will we hide the testimony which Allah has enjoined upon us. Indeed we shall be sinful, if we do so.'

108. If it comes to light that both these witnesses have become guilty of sin, two others from among those against whom they had deposed, and who are in a better position to depose, shall take their place and swear by Allah, saying : 'Our testimony is truer than theirs. We are not being unjust. Indeed we shall be doing wrong, if we are.'

1. Beydawee.

109. This is more likely to ensure that they will give true evidence, or at least they will be afraid that other oaths will be taken to counter their oaths. Men, have fear of Allah and listen to Him. Indeed Allah will guide no sinful people.

110. Beware of the day when Allah shall gather the apostles, and say : 'What was the response you received ?'

They will say : 'We have no knowledge. It is You alone who truly know all hidden things.'

111. On that day Allah will say : 'Jesus, son of Mary, remember My bounty which rests on you and your mother : how I sustained you with the Holy Spirit, so that you spoke to men in your cradle and in your prime of life¹; how I taught you the Scriptures and wisdom, and the Torah and the Gospel ; how, by My leave, you fashioned from clay things which looked like birds ; how you breathed into them, so that they became birds by My leave ; how by My leave you healed the blind and the lepers ; how by My leave you raised the dead to life ; how I kept the children of Israel from you when you came to them with clear signs and the unbelievers among them said : "This is nothing but plain magic ;" and how when I inspired the disciples to believe in Me and My Apostle, they said : "We believe, and you bear witness that We are sincere."

113. Recall the time when the disciples said : 'Jesus, son of Mary, would your Lord consent to send us food from heaven ?'

He replied : 'Have fear of Allah, if you are true believers.'

114. They said : 'We want to eat from it, and to put our minds at rest, and to know that you have spoken the truth to us, and to be witnesses to it.'

115. Jesus, the son of Mary, then, prayed : 'O Allah, our Lord, send us food from heaven, so that this day² may be a day

1. Kashshaf. 2. Beydawee.

of festival for the first of us and the last of us, and so that it may serve as a sign from you. Give us our sustenance. You are the Most Munificent.

116. Allah replied : 'I will send it to you. But to those¹ of you who shall henceforth disbelieve, I will give a punishment which I have given to no other nation.'

117. When Allah says : 'Jesus, son of Mary, did you tell these men to take you and your mother for gods beside Allah ?' he will reply : 'Holy is Your name ! How could I say a thing to which I had no right. If I had said it, You would have known it. You know all that is in my mind but I do not know anything which is in Yours. It is You alone who truly know all hidden things. I told them nothing more than that which You bade me. I said : "Worship Allah, who is my Lord and your Lord." So long as I lived with them, I kept watch over them. But since You gave me death You have been yourself watching over them. You are witness to all things. If You punish them, they are Your servants. But if You forgive them, You are the Mighty, the Wise.'

120. Allah will say : 'This day the truthful shall profit by their truth. They shall have gardens served with running streams. There they shall live for ever and ever. Allah is pleased with them and they are pleased with Him. This indeed is a great triumph.'

121. The kingdom of the heavens and the earth and all that lies between them belongs to Allah. He has power over all things.

1. 3 : 57.

CHAPTER 6

THE CATTLE

In the name of Allah, the Gracious, the Merciful.

2. Praise be to Allah who created the heavens and the earth and made darkness and light. Yet the unbelievers set up compeers to their Lord.

3. It is He who created you from clay, and fixed your term. He has another term fixed for you. Yet you doubt the Resurrection¹.

4. He alone is Allah in heaven and on earth. He knows all that you hide, all that you reveal. He knows all that you do.

5. There comes to them no revelation from their Lord's revelations but they turn away from it. Thus they rejected the truth² when it came to them. They shall soon hear the news of that³ which they mocked at.

7. Do they not see how many generations whom We had given such power on the earth as We have not given them We destroyed before them? We had sent to them rains, over and over again, and had made streams run at their command. Yet We destroyed them for their sins and raised another generation after them.

8. Had We sent down to you a book written on parchments, and the unbelievers had felt it with their own hands, they would have said : 'This is nothing but an obvious hoax.'

9. They say : 'Why has no angel been sent down to him to help him warn⁴. But had We sent down an angel, the matter would have ended and no respite would have been given to them.'

1. Beydawee & Jalalain. 2. The Koran. 3. The punishment (Razi).

4. 25 : 8 & Tabari.

10. Again, had We sent an angel for an apostle¹, We would have made him a man and obscured for them what they seek to obscure.

11. Apostles have been ridiculed before you. But those that ridiculed were caught by the very thing they mocked at.

12. Say : 'Travel through the earth and see the fate of those who denied their prophets.'

13. Say : 'To whom belongs all that lies in the heavens and on earth ?' Then say : 'It belongs to Allah.'

To Him belong the things that live in the night and the day. He is the Hearing, the Knowing². He has prescribed for Himself the rule of mercy. He will gather you together on the Day of Judgment, of which there is no doubt. Yet those that have lost their souls do not believe.

15. Say : 'Shall I take a friend other than Allah, the Creator of the heavens and the earth, who feeds all and is fed by none ?'

Say : 'I have orders to be the first to surrender to His will. It has been said to me³ : "Do not be an idolater."

16. Say : 'If I disobey my Lord, I have the punishment of the dreadful day to fear.' Indeed he that escapes punishment on that day will have been shown mercy by Him. This indeed would be a signal achievement.

18. If Allah afflicts you with evil, none can remove it but He. And if He bestows upon you a favour, remember that He can do what He will. He is sovereign over His servants. He is the Wise, the Knowing.

1. Beydawee.

2. These two sentences are adjunct on the sentence preceding them and have therefore been placed after it. (See Kashshaf and Beydawee).

3. Kashshaf, Beydawee & Jalalain.

20. Say : 'Who¹ is the best witness ?

Then say : 'It is Allah. He is a witness between you and me. This Koran has been revealed to me, so that I may thereby warn you and all those whom it may reach.'

Say : 'Do you bear witness that there are gods other than Allah ?'

Then say : 'I do not bear witness to it.'

Say : 'He is the one and only God. I have nothing to do with your idols.'

21. Those to whom We have given the Book recognise the Prophet as they recognise their own sons. But those that have lost their souls do not believe.

22. Who is more wicked than the man who invents a lie in the name of Allah, or denies His revelations ? Such wrongdoers shall never prosper.

23. Beware of the day when We shall gather them together, and then say to the idolaters : 'Where are your idols about whom you had many pretensions ?'

24. They will have no excuse² to offer but say : 'By Allah, Our Lord, we were no idolaters.'

25. Look ! how they lie about themselves ; how the idols they invented have failed them !

26. Some of the unbelievers listen to you. But We have placed veils over their hearts and have turned their ears deaf lest they should understand the Koran. Even if they see all Our signs, they will not believe in them. Their unbelief has reached such limits³ that when they come to you they argue with you. They say : 'The Koran is nothing but stories of the ancients.' They stop others from coming near it, and themselves keep away

1. Imla'. 2. Jalalam & Beydawee 3. Beydawee & Razi.

from it. Yet it is their own ruin that they spell, though they do not understand.

28. Could you but see them when they will be apprised¹ of hell ! They will say : 'Would that we could be sent back ! If only we could, we would not deny the revelations of our Lord and would believe.'

29. The only thing is that their treachery which they once concealed will become clear to them. Yet even if they are sent back they would revert to that which they are forbidden. They are liars no doubt.

30. They say : 'There is no life beyond the present life. We shall never be raised again.'

31. Could you but see them when they are brought before their Lord !

'Is not the Resurrection true ?' He will ask.

'By our Lord it is,' they will reply.

'Then taste the punishment of your unbelief,' He will say.

32. Lost are those who deny that they will meet Allah. They will continue to deny² until the hour of Resurrection overtakes them unawares. They will then say : 'Alas for that which we failed to do during our lifetime³.'

They shall carry their burdens on their backs. Beware ! evil is the burden they shall carry.

33. Futile and frivolous is this worldly life. The next world is the best for the righteous. Have you no sense ?

34. We know that what they say hurts you. But it is not you that they deny. It is the revelations of Allah which these evil-doers deny.

1. Kashshaf. 2. Razi. 3. Beydawee & Jalalain.

35. Apostles were rejected even before you. But they bore their denial and persecutions with fortitude until Our help came to them. None can alter the decrees of Allah. The narratives of the apostles have already been told to you.

36. If you find their aversion hard to bear, you may if you can, drive a hole in the earth or place a ladder to the heavens and bring them a sign. Had Allah pleased He would have gathered them on the right path. Then do not be foolish.

37. Only those that hear can accept. As for the dead, Allah will raise them to life, and they shall be made to return to Him.

38. They say : 'Why has no sign been revealed to him by his Lord ?'

Say : 'Allah has power to reveal a sign but most of them do not know this.'

39. There is not a creature that crawls on the earth nor a bird that flies on its wings but belongs to a species like you. They shall all be gathered together before their Lord. We have neglected nothing in Our law.

40. Those that deny Our revelations are deaf and dumb, groping in utter darkness. Allah leaves in error whom He will, and leads to the right path whom He pleases.

41. Say : 'Tell me, if the punishment of Allah overtakes you or your final hour arrives, will you call upon any god other than Allah ? Why not call upon your idols¹, if what you say be true.'

42. Behold ! you will call upon only Him and forget the things you worship besides Him ; and He will, if He please, relieve you of that for which you call on Him.

43. We sent apostles to the people before you, and afflicted

1. Beydawee & Jalalani.

them with calamities and adversities, so that they might become humble.

44. Why did they not show humility when Our punishment overtook them? But their hearts became hardened, and the Devil made them take pride in their deeds.

45. When they forgot that which they were told to remember, We gave them access to everything. But just as they were rejoicing over the things they were given, We caught them unawares; and behold! they were in utter despair.

46. Thus the people that transgressed were completely rooted out. Then praise be to Allah, the Lord of the worlds.

47. Say: 'Tell me, if Allah snatches away your ears and eyes and seals your hearts, have you any god other than Allah to restore them to you? Behold! how We explain Our revelations in different ways, and yet they turn away.'

48. Say: 'Tell me, if the punishment of Allah takes you unawares or befalls you openly, would any but the wicked people be destroyed?'

49. We send no apostles but to bear good tidings and to warn men. Now those that believe and mend their ways have nothing to fear, nothing to regret. But those that deny Our revelations shall be punished for their transgression.

51. Say: 'I do not claim to possess the treasures of Allah, nor to know the unseen; nor do I claim that I am an angel. I only follow what is revealed to me.'

Say: 'Can the blind and the seeing be alike? Will you give no thought?'

52. Warn with the Koran those who dread that they will be gathered before their Lord, having none besides Him to protect them or intercede for them, so that they may seek refuge in Him.

53. Do not drive away those who call upon their Lord morning and evening, seeking His good pleasure. You are not liable to account for them nor are they liable to account for you that you should drive them away and be numbered with the wrongdoers.

54. That is how it is. We put men on trial by means of one another, so that some of them say : 'Are these the men whom Allah has favoured among us ?' But does not Allah fully know the grateful ?

55. When those who believe in Our revelations come to you, say : 'Peace be upon you. Your Lord has prescribed for Himself the rule of mercy : that if any one of you commits evil through ignorance and then repents and mends his ways, he will find that Allah is most forgiving, infinitely merciful.'

56. That is how We explain Our revelations so that the truth may prevail¹ and the ways of the wicked are exposed.

57. Say : 'I am forbidden to serve the gods whom you call on besides Allah.'

Say : 'I will not follow your caprices ; for if I do, I will have gone astray and lost the right path.'

58. Say : 'I have a clear proof from my Lord, but you deny Him. I have no power over that which you seek to hasten. The judgment rests with Allah alone. He declares the true judgment. He is the best judge.'

59. Say : 'If I had power over that which you seek to hasten, our dispute would have ended. But the matter rests with Allah², and He knows the wicked best.

60. All hidden treasures lie at His disposal. None knows them but He. He knows all that is on the land and in the sea.

1. Beydawce. 2. Beydawce.

No leaf falls but He knows it. There is not a grain in the dark beds of the earth nor a thing green or sear but is governed by a plain law.

61. It is He that captures your souls by night. He knows what you do during the day, yet He raises you up again by day, so that you may complete your appointed term. To Him you shall all return, and He will tell you how you fared.

62. He is Supreme over His servants. He sends guardians to watch over you. Behold ! when death visits some one of you Our messengers carry him off. They never fail in their duty.

63. They shall all have to return to Allah, their true Lord. Beware ! His is the judgment, and swift is His reckoning.

64. Say : 'Who delivers you from the horrors of the land and the sea when you pray to Him humbly and in secret, and say : 'If He saves us from this We shall be ever grateful to Him ?'

65. Then say : 'It is Allah who delivers you from these horrors, and from every distress. But still you worship other gods besides Him.'

66. Say : 'He has power to send you a calamity from the heaven¹ or from the earth, or to cleave you into conflicting factions and let you have a taste of one another's violence.'

Behold ! how We explain Our revelations in different ways, so that they may give thought.

67. Your people have rejected the Koran though it is the truth.

Say : 'I am no guardian over you. Every prophecy has its time. You shall soon know the truth.'

69. When you see those who talk disparagingly about Our

1. Jalalain.

revelation, leave them alone until they advert to another topic. If the Devil should make you forget this, sit no more with the evil-doers after you have recollected.

70. The righteous are by no means liable to account for them. They are only to admonish them, so that they may mend their ways¹.

71. Let them alone who treat their religion as a plaything and a pastime and are beguiled by the present life. Admonish them through the Koran lest the soul should be lost for that which it stores. It has none besides Allah to help it or intercede for it; and even if it offered full compensation it will not be accepted from it.

These men are doomed because of their misdeeds. There awaits them boiling water to drink and a woeful punishment, the reward of their faithlessness.

72. Say: 'Shall we call on, besides Allah, things that can neither help nor harm us? Are we to be led astray after Allah has given us guidance like the man whom the evil ones lead astray and leave him blundering in the land, while he has friends calling him to the right path, saying: 'Come to us.'

Say: 'True guidance is that which comes from Allah. We have orders to submit to the Lord of the worlds, to observe prayer, and to seek refuge in Him. To Him alone you shall all be gathered.'

74. It is He who created the heavens and the earth to suit the requirements of truth. The day He says 'BE,' the Resurrection² shall come to be. His word is the law. The day the trumpet is blown, the kingdom shall belong to Him alone. He knows the seen and the unseen. He is the Wise, the Knowing.

75. Recall the time when Abraham said to his father, Azar:

1. Beydawee & Jalalain. 2. Beydawee, Jalalain & Razi.

'Do you worship idols as gods ? I can see that you and your people are steeped in clear error.'

76. Just as We gave him this light, We showed Abraham the Kingdom of the heavens and the earth. We did it, so that he might become a firm believer.

77. When the night spread over him, he saw a star, and said : 'This is my Lord.'

But when it set, he said : 'I will not love the gods that set.'

78. When he saw the moon rising, he said : 'This is my Lord.' But when it set, he said : 'Had my Lord not given me guidance, I would have certainly gone astray.'

79. When he saw the sun rising, he said : 'This is my Lord. This is the biggest.' But when it set, he said : 'My people, I am not to blame for your idol-worship. I have turned my face with devotion to the creator of the heavens and the earth. I am no idolater.'

81. His people argued with him. He said : 'Do you argue with me regarding Allah, while He has given me guidance ? I do not fear the things you worship besides Him. No harm can come to me¹ except what my Lord wills. My Lord has knowledge of all things. Will you take no heed ? How should I fear your idols when you are not afraid of worshiping besides Allah things for whose worship He has given you no authority ? Which of us two has a better claim to salvation ? Tell me, if you truly know.'

83. It is only those who believe and do not pollute their faith with evil deeds that shall earn salvation. It is they alone that are rightly guided.

84. Such was the argument with which We equipped

1. Beydawee & Jalalain.

Abraham against his people. We raise in rank whom We will. Your Lord is the Wise, the Knowing.

85. We gave Abraham, Isaac and Jacob, and guided them all. And We guided Noah before him. And from his seed We guided David and Solomon, Job and Joseph, Moses and Aaron. That is how We reward the righteous.

86. And We guided Zachariah, John, Jesus, and Elias. They were all righteous men.

87. And We guided Ishmael, Elisha, Jonah, and Lot. We exalted them all above all people.

88. We guided men from among their fathers, their children, and their brethren. We chose them and guided them to the straight path.

89. Such is the guidance of Allah. He guides thereby such of His men as He pleases. Yet if they had worshipped other gods besides Him, all their deeds would have gone waste.

90. We gave these men the Book, wisdom, and the Prophets. If these Meccans deny these things, We shall entrust them to men who will not deny them.

91. These were the men whom Allah guided. Then follow their guidance.

Say : 'I ask no reward from you for bringing the Koran. My only wish is to warn all nations.'

92. They do not appreciate Allah as He deserves when they say : 'Allah has revealed nothing to any man.'

Say : 'Who revealed the Book which was brought by Moses, and is a light and a guide for men ? You render it into fragments, some of which you show, while their major portion you hide. And now you have been taught what neither you nor your fathers knew.'

Say : 'Such is Allah¹.' Then leave them alone to amuse themselves with their vain talk.

93. This is a blessed book which We have revealed. It attests all previous books. We have revealed it², so that you may warn the inhabitants of the metropolis and its suburbs. Those who believe in the hereafter believe in it and observe their prayers.

94. Who is more wicked than the man who invents a lie in the name of Allah, or says : 'A revelation has been sent to me,' when no revelation has been sent to him ; and the man who says : 'I can reveal the like of that which Allah has revealed ?'

Could you but see the wrongdoers in their death pangs when the angels would lay their hands on them, and say : 'Give up your ghosts. This day you shall be given a disgraceful punishment ; for you uttered lies regarding Allah, and disdained His revelations.'

95. Allah will then say to them : 'You have come to Us all alone as We created you in the first instance, and have left behind the things We bestowed on you. We do not see with you your intercessors about whom you pretended that they were My partners in matters relating to you. You are cut off one from another, and the things you asserted to be gods have failed you.'

96. It is Allah who splits the grain and the fruit-stone. He brings forth the living out of the dead, and He brings forth the dead out of the living. Such is Allah. Why do you turn away from Him ?

97. He renews the morning. He has made the night for rest, and the sun and the moon for reckoning. Such is the law of the Mighty, the Wise.

98. It is He that made the stars for you, so that you may

1. Imla' : مبتدأ محذوف . 2. Beydawee & Jalalain.

be guided in the darkness of the land and the sea. Behold ! We have explained Our signs for the men who would know.

99. It is He that created you from a single stock and has provided you with a home and a resting-place. Behold ! We have explained Our signs for the men who would understand.

100. It is We that pour down water from the heavens. With it We bring forth vegetation of all kinds. And with it We bring forth green foliage, from which We bring forth grains, clusters over clusters. And We bring forth from the date-palm, out of its sheaths, bunches hanging low. And with the water We bring forth gardens of vines, olive and pomegranate, alike and yet unlike one another. Look at their fruit when they fruit, and look how they ripen. In all this there are signs for the men who would believe.

101. Though Allah created them, they have taken the Jinn as gods besides Him. They ascribe to Him sons and daughters without any knowledge. He is beyond and above the things they attribute to Him.

102. He is the Author of the heavens and the earth. How can He have a son when He has no wife ? He created all things and knows everything.

103. Such is Allah, your Lord. There is no God but He, the Creator of all things. Worship Him. He is Guardian over everything. Eyes can reach Him not but He can reach the eyes. He knows all subtle things, has knowledge of everything.

105. Say¹ : 'Clear proofs have come to you from your Lord. He that sees the truth shall do it to his own good, and he that chooses to be blind shall himself suffer the loss. I am no guardian over you.'

106. That is how We explain Our revelations in different

1. Beydawce.

ways, so that We may explain the Koran to the men who would know. But the result is that they say: 'You have read it from the Scriptures.'

107. Follow that which has been revealed to you by your Lord, and leave the idolaters alone. There is no God but He.

108. If Allah had pleased, they would not have indulged in idolatry. We have made you no guardian over them, nor are you in charge of them.

109. Do not revile those whom they call on besides Allah, or they will revile Allah out of spite and ignorance. Just as We have made them take pride in their deeds¹, so do We make every nation take pride in their deeds. They shall all return to their Lord, and He will tell them all that they have been doing.

110. They swear by Allah by their most ardent oaths that if a sign comes to them they would surely believe in it. Say: 'Signs are with Allah alone. But you do not know² that even when they come, they will not believe.

111. We shall stop their hearts and eyes from functioning and leave them alone to wander in their transgression; for³ they did not believe in Our signs in the first instance.

112. Even if We send down the angels to them, and the dead speak to them, and We present to them everything face to face, they would not believe unless Allah wills. The thing⁴ is that most of them persist in ignorance.

113. Just as We made them enemies to you⁵, We made the evil ones from among the men and the jinn enemies to all their prophets. They whisper plausible lies one to another so that they may deceive themselves, so that the hearts of those who do not believe in the hereafter may incline towards their lies, so that they

1. Jalalain. 2. Beydawee & Jalalain. 3. Kashshaf & Munjid.

4. Akrah: انہا للتوکید مثل ان 5. Beydawee & Jalalain.

may be pleased with their own lies, and so that they may continue in their evil ways. If your lord pleased they would not do so. Then leave them and their falsehood alone.

115. Say : 'Shall I seek a judge other than Allah when it is He Who has sent down to you a clearly expounded Book ?'

Those to whom We have given the Book know that the Koran has been revealed by your Lord to suit the requirements of truth. Then have no doubts about it.

116. The word of your Lord has been fulfilled in truth and fairness. There is none to change His words. He is the Hearing, the Knowing.

117. Should you obey the majority of those who inhabit the earth, they would lead you away from the path of Allah. They follow mere opinions and make mere conjectures.

118. Your Lord knows those that go astray from His path, as He knows those that follow true guidance.

119. Then do not follow those who go astray¹, and eat what has been sacrificed in the name of Allah, if indeed you believe in His revelations.

120. What reason have you not to eat what has been sacrificed in the name of Allah when He has explained to you the things He has forbidden to you? In fact even these are not forbidden to you when you are forced to eat them out of necessity.

There are many who, having no knowledge, lead men astray by following their own fancies. Your Lord is well aware of these transgressors.

121. Give up the sin in form and spirit. Those that do evil shall be rewarded for their deeds.

1. Beydawee.

122. Do not eat that which has not been sacrificed in the name of Allah and is the sure product of sin. The devils prompt their friends to argue with you. But you will be serving other gods besides Him if you obey them.

123. Is the man who was dead and whom We gave life and provided with light with the help of which he moves among men, like the man who is consigned to thick darkness from which he has no escape?

The unbelievers take pride in their deeds just as the believers do¹. And just as We made the arch-villains of Mecca intrigue in the town², so do We make the arch-villains of every town intrigue in it; but they little understand that they intrigue only against themselves.

125. When a sign comes to them, they say: 'We will not believe in it unless we are ourselves given the like of what the messengers of Allah are given.'

Allah knows best with whom to entrust His message. Humiliation and a severe punishment from Allah shall befall these guilty men for their intrigues.

126. Allah opens to Islam the bosom of the man whom He chooses to guide. But He closes and constrains the bosom of the man whom He chooses to lead astray, so that he feels as though he were climbing to the skies. Just as Allah does this, He piles ignominy on the unbelievers.

127. This is the straight path of your Lord. We have explained Our revelations to the men who would take heed. There awaits them with their Lord an abode of peace. He is their friend because of their deeds.

129. Beware of the day when He shall gather them together and say: 'Body of the jinn³! you have exploited a large number of men.'

1. Beydawee & Jalalain 2. Beydawee & Jalalain. 3. Jinn also means a Chief, an elder, a leader of men (Lisan). The Arabs liken a man who is sharp and effective in affairs to a Jinnee (Lane).

Their votaries from men will say ! 'Lord, some of us did benefit one from another. But now we have reached the end of the term fixed by you.'

He will then say : 'Your abode is hell. Unless Allah otherwise pleases, you shall live in it for ever.'

Indeed your Lord is the Knowing, the Wise.

130. That is how We shall bring the wicked close one to another because of what they have been doing.

131. Allah will then say : 'Body of the jinn and men ! did there come to you no apostles from amongst you to narrate to you My revelations, and to warn you that you shall face this day ?'

They will say : 'We bear witness against ourselves.'

They were beguiled by the worldly life, and they will bear witness against themselves that they were unbelievers.

132. The thing is¹ that your Lord destroys no cities because of their iniquity unless their people have been warned.

133. All men pass through different stages of conduct. Your Lord is not ignorant of what they do.

134. Your Lord is above all needs, the Lord of mercy. He can, if He please, destroy you, and just as He raised you from the seed of other people, replace you with such others as He will. That which you are promised is bound to come. You cannot escape it.

136. Say : 'My people, do your worst. I shall do my best. You shall soon know who claims the reward of the Last Abode. Indeed the wrongdoers shall never prosper.'

137. They allocate to Allah a share of the crops and cattle produced by Him, and say, according to their fancies : 'This is

1. *Beydawee.*

for Allah, and this is for our idols.' And while the share of their idols does not go over to Allah, the share of Allah goes over to their idols. How ill they judge !

138. Just as their idols turn the idolaters away from Allah, so do they make a large number of them take pride in slaying their children. They do so to spell their ruin, and to obscure for them their religion. Had Allah pleased they would not have acted thus. So leave them and their falsehood alone.

139. They say, according to their fancies : 'Such and such cattle and crops are forbidden. None may eat them save the one we like.'

They have some animals prohibited for riding, and others which they would not sacrifice in the name of Allah. They invent lies in His name. He will soon punish them for their lies.

140. They say : 'That which is in the womb of such and such cattle is reserved for our males and forbidden to our females. But if it be still-born, they can both partake of it.' He will certainly repay them for their falsehood. He is the Wise, the Knowing.

141. Lost are those who in their folly and ignorance slay their children and forbid themselves what Allah has given them, inventing lies in His name. They have gone astray, and do not follow the right path.

142. It is He Who created gardens with and without trellises ; palm trees and crops bearing various kinds of fruit ; and olives and pomegranates, alike and yet unlike one another. Eat of their fruit when they fruit, and render His dues on the day of harvest. Do not be extravagant ; for He does not love those that are extravagant.

143. He created the beasts, some for burden and some for

meat. Eat what Allah has given you, and do not follow in the footsteps of the Devil ; for he is your open enemy.

144. He created eight varieties of beast. He created the pair of sheep and the pair of goats. Say : 'Is it the two males He has forbidden or the two females ? Or is it what the wombs of the two females contain which He has forbidden. Tell me with knowledge if you are in the right.'

145. He created the pair of camels and the pair of cows. Say : 'Is it the two males He has forbidden or the two females ? Or is it what the wombs of the two females contain which He has forbidden ? Were you present when Allah gave you His verdict in this behalf ?'

Who is more wicked than the man who having no knowledge invents a lie in the name of Allah, so that he may lead men astray ? Allah will not guide such wicked people.

146. Say : 'I find nothing in my revelation that forbids men to eat anything except carrion, or running blood, or swine's flesh, for all these are unclean things, or things that are the product of sin and are sacrificed in other than Allah's name. But he who is forced to eat them, and has no intention to transgress or trespass, will find that your Lord is most forgiving, infinitely merciful.

147. We forbade the Jews all clawed animals. We forbade them the fat of the oxen and the sheep and the goats, save that part which their backs or entrails bear or which cleaves to the bones¹. That is how We repaid them for their transgression. We are always true to Our word.

148. Tell them, if they reject you : 'Your Lord is the Lord of immense mercy, but His wrath will not spare the sinful people.'

1. Shaukani.

149. The idolaters say : 'Had Allah pleased, neither we nor our fathers would have indulged in idol-worship nor would we have made anything unlawful.'

Just as they deny you, their predecessors denied their apostles till they tasted Our punishment.

Say : 'Have you any knowledge ? Lay it before us, if you have. You follow mere opinions, and make mere conjectures.'

150. Say : 'Allah has an argument that goes home. Had He pleased, He would have guided you all.'

151. Say : 'Bring your witnesses who can depose that Allah has forbidden the things you forbid¹.'

But do not bear them out, if they depose, nor follow the caprices of those who reject Our revelations, nor of those who do not believe in the hereafter and set up compeers to their Lord.

152. Say : 'Come, I will tell you what your Lord has enjoined upon you. It is that you shall serve no gods besides Him, and shall be good to your parents.'

Do not slay your children because of poverty. It is We that provide for you as well as for them. Avoid sin in form and spirit. Except for a just cause, do not take the life Allah has made sacred. Thus does He exhort you, so that you may learn wisdom.

153. Do not touch the property of an orphan until he attains his majority except in a fair manner. Weigh and measure full and fair. We tax no soul beyond its capacity. Be fair when you give your verdict even if it is against your own relative. Fulfil the covenant you made with Allah. Thus does He exhort you, so that you may take heed.

154. I tell you that this is my straight path. Follow it and

1. Jalalain.

do not follow other paths ; for if you do, they will lead you away from My path.

Thus does He exhort you, so that you may seek refuge in Him.

155. And behold ! We gave the Book to Moses. It completed Our favours to the righteous, explained everything worth explaining, and promised guidance and mercy, so that men might believe that they will meet their Lord.

156. And here is a blessed Book which We have revealed. Follow it and seek refuge in Him, so that you may be shown mercy.

157. We have revealed it lest you should say : 'Books were revealed only to two sects before us ; we know nothing of what they read,' or, lest you should say : 'Had the Book been revealed to us, we would have been better guided than they.'

There has come to you from your Lord a clear proof, a guidance, and a mercy. Who is more wicked than the man who denies the revelations of Allah and turns away from them ? Because they turn away We will severely punish those who turn away from Our revelations.

159. Do they await that the angels should come to them, or that the punishment of your Lord should descend upon them, or that some signs of your Lord should visit them ? The day some of the signs of your Lord come, no one who had not believed earlier or made good use of his faith will benefit by his faith.

Say : 'Wait, we too are waiting.'

160. You have nothing to do with those who have torn their religion into bits and are divided into sects. Their matter rests with Allah. He will judge it, and tell them all that they have been doing.

161. Those that do good shall be repaid tenfold ; but those that commit evil will be repaid only in proportion to the evil committed by them. No injustice shall be done to them.

162. Say : 'My Lord has guided me to the straight path, the true faith, the creed of Abraham, the devotee of Allah. Indeed he was no idolater.'

163. Say : 'My prayers, my sacrifice, my life, and my death, are all for Allah, the Lord of the worlds. He has no peer. Such are my orders, and I am the first to obey.'

165. Say : 'Shall I seek a Lord other than Allah, when He is the Lord of all things ?'

Every soul shall pay for what it stores. No soul that bears a burden shall bear the burden of another. And you shall all return to your Lord Who will tell you the truth about all your differences.

166. It is He Who made you vicegerents on the earth, and raised some of you above others in ranks, so that He may try you by that which He has given you. Your Lord is quick in retribution. Yet, all the same, He is extremely forgiving, infinitely merciful.

CHAPTER 7

THE HEIGHTS

1. In the name of Allah, the Gracious, the Merciful.

2. I am Allah, the Knowing, the Truthful¹.

3. This Book has been revealed to you, so that you may thereby warn men and exhort the believers. Let there be no doubt² in your mind on this account.

4. Men, follow that which has been revealed to you by your Lord. Follow no friends other than Him. Little is the heed you pay.

5. So many cities We did destroy. Our punishment visited them by night or when they were slumbering at noon. When Our punishment visited them, they had nothing but to say : 'We have been a wicked people.'

7. We shall question those to whom the apostles were sent, as we shall also question the apostles. We shall narrate to them true facts, having full knowledge of them : for We were never absent from them.

9. On that day there shall be true weighing, so that those alone shall triumph whose good deeds are preponderant. As for those whose deeds are of little account³, they shall forfeit their souls because they denied Our revelations.

11. Men ! We have given you power on earth. We have provided you with various means of livelihood in it. Yet little are the thanks you render.

12. We created you, and then fashioned you, and then said to the angels : 'Submit to Adam.' And they all submitted except Iblis. He would not submit.

1. Alif Lam Mim Sad. 2. Beydawee. 3. Lane.

13. Allah said : 'What prevented you from submitting when I ordered you to submit ?'

He said : 'I am better than he. You created me from fire, whereas you created him from clay.'

14. Allah said : 'Go hence¹. It is no place for you to be haughty. Begone ! You are a wretch.'

15. He said : 'Grant me respite till the day they are raised to life.'

16. Allah said : 'You are given respite.'

17. He said : 'Since you have condemned me as lost, I shall be in wait for them on the path that leads to You². And I shall come upon them from their front and their rear, from their right and from their left, so that You will find most of them ungrateful.'

19. Allah said : 'Begone from here, despised and banished. As for those that follow you, I shall fill hell with you all.'

20. Then He said to Adam : 'Adam, live in paradise you and your spouse, and eat wherever you like. But you shall not approach this tree, or you shall become transgressors.'

21. But to reveal to them their nakedness which was hidden from them, the Devil whispered to them, and said : 'Your Lord has forbidden you this tree lest you should become angels or immortals.' And he swore to them, saying : 'I am your sincere adviser.'

23. Thus he deceived them into their fall. And when they tasted of the tree, they became aware of their nakedness, and began to cover themselves with garden leaves.

Their Lord then called out to them, saying : 'Did I not forbid you that tree, and tell you that the Devil was your open enemy ?'

24. They said : 'Lord, We have wronged ourselves. If You do not forgive us and have mercy on us, we shall be lost.'

25. He said : 'Begone ! enemies one to another. You shall remain on the earth and enjoy yourselves for a while.'

26. And He added : 'There you shall live, and there you shall die, and from there you shall again be raised to life!'

27. Children of Adam ! We have given you clothes to cover your nakedness, and to adorn you. Yet the best of robes is the robe of piety. This is one of Allah's signs, so that men may take heed.

28. Children of Adam ! let not the Devil tempt you, as he did your parents out of paradise. To reveal to them their nakedness he stripped them of their clothes. He and his hosts see you from where you do not see them. We have made these devils friends to the unbelievers.

29. Whenever the unbelievers commit some foul act, they say : 'We found our fathers doing this. Allah has enjoined it upon us.'

Say : 'Allah enjoins no indecency. Do you attribute to Allah what you do not know ?'

30. Say : 'My Lord enjoins you to be just, to be always attentive in prayers², and to call on Him, bearing true faith in Him. Just as He made you the first time, so shall you return to Him.'

31. There are some whom He has guided : and there are others who have deserved damnation. They have taken the devils for friends to the exclusion of Allah, and think that they are following the right path.

32. Children of Adam ! dress properly whenever you pray³.

1. Jalalain. 2. Beyadwee & Jalalain. 3. Jalalain.

Eat and drink, but exceed no bounds ; for He does not love those who exceed the bounds.

33. Say : 'Who has forbidden Allah's beautiful things and the delicious foods which He has produced for His men ?'

Say : 'They are meant for the believers in the present life, and shall be exclusively for them on the Day of Resurrection.'

That is how We explain Our revelations to the men who would know.

34. Say : 'My Lord forbids all indecencies, open and hidden, and sin, and unlawful aggression. He forbids you to worship besides Allah things for which He has revealed no authority, and to say about Allah what you do not know.'

35. Every nation has its time fixed. When their time is come, they cannot delay nor run away for a single moment.

36. Children of Adam, if there should come to you apostles from among you to proclaim to you My revelations, those that observe piety and mend their ways shall have nothing to fear, nothing to regret ; but those that reject Our revelations and treat them with disdain shall occupy hell, where they shall live for ever.

38. Who is more wicked than the man who invents a lie in the name of Allah¹ or denies His revelations ? Such men shall continue to have their destined² share, until Our messengers come to them to capture their souls, and say : 'Where are your gods³ whom you invoked besides Allah ?'

They will say : 'They are lost to us.' And they will bear witness against themselves that they were unbelievers.

39. Allah will then say : 'Go to hell to join the nations of the jinn and men that have gone before you.' As often as a

1. Beydawec. 2. Beydawec & Jalalain. 3. Beydawec.

nation enters hell, it shall curse its sister-nation. And when they have followed one another into it, the followers¹ will say regarding their leaders : 'Lord, these men led us astray. Give them the punishment of hell over and over again.'

He will say : 'Everyone shall have his punishment over and over again, but you will not know about one another².'

40. The leaders will then say to their followers : 'You are no better than we. Taste the punishment of your misdeeds.'

41. The gates of heaven shall not be opened for those who deny Our revelations and treat them with disdain. They shall not enter paradise until a camel³ shall pass through the eye of a needle. That is how We shall reward the sinners.

42. They shall have hell for their bed, and awnings of fire to cover them. That is how We shall reward the wrongdoers.

43. We burden no soul beyond its capacity. Those that believe and do good deeds shall own Paradise, where they shall live for ever. We shall strip their hearts of all ill-will. They shall have rivers rolling at their feet, and say : 'Praise be to Allah who guided us to this : for had Allah not guided us we could never have been guided. Surely the apostles of our Lord brought the truth.'

And a voice will cry out to them, saying : 'This is the Paradise you have been given⁴ as a reward of your deeds.'

45. The occupants of Paradise will then call out to the occupants of hell : 'We have found true the promise our Lord made to us. Have you found true the promise your Lord made to you ?

'Yes,' they will say.

A crier shall then announce to them : 'Let the curse of Allah

1. Bedyawee & Jalalain. 2. Bedyawee & Jalalain. 3. Or : rope.

4. Bedyawee : اعطيتوها .

be on those wicked men who forsook the path of Allah and painted it as crooked, and denied the hereafter.'

47. A barrier shall divide the dwellers of hell and heaven. And on the Heights there will be men who will recognise everyone by his marks. They will call out to the owners of paradise who will not have yet entered paradise and will hope to enter it : 'Peace be on you.' And when their eyes will be turned towards the occupants of hell, they will say : 'Lord, do not bracket us with these wicked people.'

49. The owners of the Heights will then call out the unbelievers whom they will recognise by their marks, and say : 'Your numbers and your arrogance have been of no avail to you. Are these the men about whom you swore that Allah would not extend His mercy to them ?'

They will then say to the owners of paradise : 'Enter paradise. You have nothing to fear, nothing to regret.'

51. Now the owners of hell will call out to the owners of paradise, and say : 'Give us some water or something out of the provisions Allah has given you.'

They will reply : 'Allah has forbidden these things to the unbelievers, who made their religion a pastime and a plaything, and were beguiled by the worldly life.' This day We shall forget them because they forgot that they would meet this day, and because they denied Our revelations.

53. We have brought them a Book which We have expounded with knowledge. It is a guide and a blessing for the people who would believe.

54. Do they await only its sequel ? But the day its sequel comes, those who neglected it in this life will say : 'The apostles of our Lord had brought the truth. Have we any intercessors to

intercede for us ? Or could we be sent back, so that we might act differently from how we acted ?

Behold ! they have lost their souls. The gods they invented have failed them.

55. Your Lord is Allah, who created the heavens and the earth in six days and then occupied the Throne. He makes the night cover the day. One follows the other rapidly¹. He created the sun, the moon, and the stars, so that they are subservient to His command. Behold ! it is for Him to create and command. Blessed be Allah, the Lord of the worlds.

56. Pray to your Lord in humility and in secret. He loves no transgressors.

57. Do not corrupt the land after its reformation, and pray to Him with fear and hope. Remember that the mercy of Allah is close to the righteous.

58. It is We who send winds as harbingers of Our mercy, so that when they carry a heavy cloud, We drive it to a dead land, and then make it shower rain on it, bringing forth all manner of fruit. That is how We raise the dead to life. We narrate all this to you², so that you may take heed.

59. The vegetation of the fertile land sprouts up by the leave of its Lord. But scant is the growth of the inferior land. That is how We repeatedly explain Our revelations to the people that render thanks.

60. We sent Noah to his people. He said : 'Worship Allah, my people. You have no god other than Him. I fear lest the punishment of the dreadful day should befall you.'

61. The chiefs of his people replied : 'We find you steeped in evident error.'

1. Jalalain. 2. Tabari: ضربت لكم ايها القوم هذا الحبل لتعبروا

62. He said : 'My people, I am in no error. I am rather an apostle of the Lord of the worlds. I deliver to you the messages of my Lord, and advise you sincerely. I know from Allah what you do not know. Do you deny His revelations¹ and wonder that a message should come to you from your Lord through one of you, so that he may warn you, and so that you may fear Allah, and may be shown mercy ?'

65. But they denied him. So We saved him and all those that were with him in the ark and drowned those that denied Our revelations. They were a blind people indeed.

66. And to the Aad We sent their brother Houd. He said : 'Worship Allah, my people. You have no god other than Him. Will you have no fear of Him ?'

67. The unbelieving chiefs of his people said : 'We find you steeped in folly. In fact we take you to be a liar.'

68. He said : 'My people, I am no fool. On the contrary I am an apostle of the Lord of the worlds. I deliver to you the messages of my Lord, and am your sincere and faithful adviser. Do you deny His revelations and wonder that a message should come to you from your Lord through one of you, so that he may warn you ? Recall the time when He made you rulers after the people of Noah, and abundantly increased your stature. Remember the favours of Allah, so that you may prosper.'

71. They said : 'Have you come to us so that We may worship Allah alone, and renounce what our fathers worshipped ? Bring down on us the punishment with which you threaten us, if you speak the truth.'

72. He said : 'The punishment and the wrath of your Lord has fallen upon you. Would you wrangle with me about names you and your fathers have coined, names for which Allah has

1. Beydawce, Jalalain & Razi : والواو للعطف على محذوف أي : أكذبتم وعجبتم .

revealed no authority? If so, then wait, and I shall wait with you.'

73. Now in Our Mercy We saved Houd and his companions, and rooted out those who rejected Our revelations and would not believe.

74. And to the Thamoud We sent their brother Saleh. He said: 'Worship Allah, my people. You have no god other than Him. A clear proof has come to you from your Lord. Here is Allah's she-camel, a sign for you. Leave her alone to feed on Allah's earth; and do her no harm, or a painful punishment shall befall you. Recall the time when He made you rulers after the Aad, and gave you a place in the land, so that you build castles in its plains and hew its hills into houses. Remember the favours of Allah, and do not indulge in evil on the earth.'

76. The arrogant chiefs of his people said to those who were oppressed, to those among them who believed: 'Are you sure that Saleh is a messenger of His Lord?' 'We believe in the message he has been given,' they replied.

77. The arrogant ones said: 'We deny that which you believe in.'

78. And they hamstrung the she-camel, and disobeyed the commandment of their Lord, and said: 'Saleh, bring down on us the punishment with which you threaten us, if you are a true apostle.'

79. So they were caught in an earthquake and the morning found them lying prostrate in their habitations.

80. Saleh then left them, and said: 'My people, I delivered to you the message of my Lord, and gave you sincere advice. But you have no love for sincere advisers.'

81. And We sent Lot. He said to his people: 'Do you indulge in an abomination which is unprecedented in the nations

of the world? Instead of women you go to men to satisfy your lust. Make no excuse¹. You are rather a people that transgress all limits.'

83. His people had no reply but to say: 'Turn him and his people out of your city. They are self-righteous men.'

84. Now but for his wife, who chose to stay behind. We saved him and all his people, and pelted the rest with a severe rain². Look! how terrible was the end of the sinners.

86. And to the Midians We sent their brother Shoaib. He said: 'Worship Allah, my people. You have no god other than Him. A clear proof has come to you from your Lord. Weigh and measure full and fair, and do not cheat men of their things nor corrupt the land after it has been reformed. This indeed is best for you, if you are true believers.

87. 'Do not occupy every road to threaten the believers and to hinder them from following the path of Allah and to paint it as crooked. Remember that once you were but a few and He multiplied you. Look! what has been the end of the evil-doers!

88. 'If there are some among you who believe in my message and others who do not, then wait until Allah judges between us; for He is the best judge.'

89. The arrogant chiefs of his tribe said: 'Shoaib, either you and your believers shall revert to our faith or we shall turn you out of our city.'

He replied: 'Shall we do it even though we dislike it? We should indeed be inventing false gods besides Allah if we reverted to your faith after Allah has delivered us from it. It is not right for us to revert to your faith. We cannot but do the will of Allah, our Lord³. Our Lord has full knowledge of all things. In Allah do we put our trust.'

1. Beydawe: اضراب عن مخدوف مثل لا عذر لكم. 2. 11: 83.

3. Shaukani.

Then he prayed : 'Lord, judge rightly between us and our people. You are the best judge.'

91. The disbelieving chiefs of his tribe then said to their people : 'You shall be lost, if you follow Shoaib.'

92. So they were caught in an earthquake, and the morning found them lying prostrate in their habitations. Those that denied Shoaib looked as if they had never lived there. Those alone that denied Shoaib were losers.

94. Shoaib then left them, and said : 'My people, I delivered to you the messages of my Lord and advised you sincerely. How should I lament over disbelieving men ?'

95. We sent no prophet to a city but We put its inhabitants to suffering and misery, so that they might become humble.

96. Then We changed their adversity into prosperity, so that they multiplied and said : 'Suffering and affluence have also been the lot of our fathers.'

So We took them by surprise when¹ they little perceived.

97. Had the people of those cities believed and sought refuge in Us, We would have bestowed upon them the blessings of heaven and earth. But they denied the prophets, so that We punished them for their misdeeds.

98. Do the people of these cities feel secure that Our punishment will not visit them by night when they are asleep ?

99. Or do the people of these cities feel secure that Our punishment will not visit them by day when they are making merry ?

100. Do they feel secure from the designs of Allah ? But none save the men who are lost feel secure from the designs of Allah.

1. Jalalain.

101. Is it not clear¹ to those who have inherited the earth from its previous occupants that if We will, We could punish them for their sins ? We have sealed their hearts, so that they do not hear.

102. Such were the people whose stories We have narrated to you. Their apostles came to them with clear proofs. But they would not believe what they had already rejected. That is how Allah seals the hearts of the unbelievers. We found that most of them had no regard for their covenant. In fact We found that most of them were miscreants.

104. After these apostles We sent Moses to Pharaoh and his chiefs with Our signs. But they denied² them. Look ! how evil was the end of the evil-doers !

105. Moses said : 'Pharaoh, I am an apostle from the Lord of the worlds, worthy of saying nothing regarding Allah but the truth. I have brought you a manifest proof from your Lord. Let the children of Israel go with me.'

107. Pharaoh replied : 'Come out with your sign, if you have brought one and speak the truth.'

108. Moses then cast his staff ; and lo ! it was an out and out serpent. And he drew out his hand ; and lo ! it looked white to the eyes.

110. The³ assembly of the people of Pharaoh addressed themselves a question, and said : 'What do you advise ? For here is a skilled sorcerer who wants to turn you out of your land.'

112. After their deliberations they said to Pharaoh : 'Put him and his brother off, and send heralds to the cities to collect and bring to you all skilled sorcerers.'

114. Now the sorcerers came to Pharaoh, and said ; Shall we be richly⁴ rewarded if we are undisputed winners ?

1. Jalalain : يتبين . 2. Beydawee. 3. See 26 : 35-37.

4. Beydawee : التنكير للتعظيم .

115. He replied : 'Yes, and you shall become my close companions.'

116. They then said to Moses : 'Moses, either you cast what you have or we shall cast what we have.'

117. Moses said : 'You may cast what you have.' And when they cast their devices, they tricked the eyes of the people and struck them with fear ; for they came out with a mighty magic.

118. We then sent Our revelation to Moses, saying : 'Cast your staff.' And as he did it, it swallowed up all their concoctions.

119. So the truth prevailed and all their efforts proved vain. Pharaoh and his people were defeated there and then, and they went back looking small.

121. And the sorcerers instantly¹ fell down, prostrating. They said : 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'

124. Pharaoh said : 'Dared you believe in Him before I gave you permission ? It is surely a plot which you have hatched in the city, so that you may expel its people from it. You shall soon know the consequences. I will cut off your hands and feet on alternate sides and crucify you, one and all.'

126. They said : 'We have after all² to return to our Lord. You find no fault with us except that we believed in the revelations of Our Lord when they came to us.' They then prayed : 'Lord, give us patience, and grant that we die resigned to Your will.'

128. The chiefs of the people of Pharaoh said to him : 'Would you leave Moses and his people alone, so that they may create mischief in the land, and so that Moses may desert you and your gods ?'

1. Beydawee : مبالغاً في سرعة خروجه .

2. Jalalain.

He replied : 'We will slay their sons and spare their women. We have power over them.'

129. Moses said to his people : 'Pray to Allah for help and be patient. The earth belongs to Allah. He gifts¹ it to such of His servants as He will. The righteous alone shall be victors in the end.'

130. They said : 'We were persecuted before you came to us, and are persecuted after you have come to us.'

He said : 'Your Lord is about to destroy your enemies and make you rulers in the country, so that He may see how you fare.'

131. We visited the people of Pharaoh with drought and dearth of fruit, so that they might take heed. When something good came their way, they said : 'We deserved it.' But if adversity befell them they attributed their ill luck to Moses and his companions. Beware ! their evil fortune emanates from Allah alone, but most of them do not know this.

133. They said to Moses : 'Whatever signs you may bring to us to deceive us, we will not believe in you.'

134. So We sent upon them death and destruction, the locusts, the lice, the frogs, and the blood, all distinct signs. But they turned away arrogantly ; for they were a sinful people.

135. Whenever a punishment fell upon them, they said : 'Moses, call your Lord to our help, invoking the covenant He made with you. If you avert the punishment from us, we will believe in you and send with you the children of Israel.'

136. But no sooner did We avert their punishment for a scheduled term than they broke their promise. So We took vengeance on them and drowned them in the sea ; for they denied Our signs and gave them no heed.

1. Mufradat, Beydawee & Jalalain.

138. And We made the men who were oppressed inherit the eastern and western parts of the land which We had blessed. Thus for the patience they showed, the gracious words of your Lord were fulfilled for the children of Israel. We destroyed all that Pharaoh and his people had made, all that they had built.

139. Now We took the children of Israel across the sea, and they came across a people who clung to their idols. They said : 'Moses, make us a god like the gods they have.'

He replied : 'You are a foolish people. All that these people are engrossed in is doomed to perish. Vain is what they do.'

141. He continued : 'Shall I seek for you a god other than Allah, who has exalted you over all nations ?'

142. Children of Israel ! Recall the time when We delivered you from the people of Pharaoh, who subjected you to severe torment, slaughtered your sons and spared your women. This indeed was a great ordeal from your Lord.

143. We made an appointment with Moses for thirty nights, which We complemented by another ten. Thus the appointment of His Lord came to be full forty nights.

When leaving, Moses said to his brother, Aaron : 'Take my place among my people, enforce righteousness, and do not follow the ways of the evil-doers.'

144. When Moses reached at the appointed time and his Lord spoke to him, he said : 'Lord, reveal Yourself to me, so that I may see you.'

He said : 'You cannot stand My revelation. Yet look at the mountain. If it stands firm in its place, you shall stand My revelation.'

And as his Lord revealed Himself to the mountain, He smashed it into pieces, and Moses fell down unconscious. When

he came to, he said : 'Holy is Your name. I turn to You, and am the first to believe.'

145. He said : 'Moses, I have preferred you to all men by entrusting you with My messages and My words. Take what I have given you, and render Me thanks.'

146. We wrote for him on the tablets all kinds of things, precepts and details of all sorts, and said to him : 'Hold them fast, and bid your people to observe its splendid¹ teachings. I shall soon show you and your people the resort of the transgressors. I shall turn away from My revelations those who behave haughtily on the earth for no reason. Even if they witness all the signs they will not believe in them. If they see the path of rectitude they will not take it. But if they see the path of error they will take it. That is because they deny Our signs and give them no heed.'

148. Void are the works of those who deny Our revelations and deny that they will face the Last Day. They can only reap the fruit of their deeds.

149. After Moses had left, his people made a calf from their ornaments, a mere frame with a lowing sound. Could they not see that it neither spoke to them nor showed them their way ? Yet they took it for a god ; for they were wrongdoers.

150. When they saw their error, and repented over what they had done, they said : 'If Our Lord does not show us mercy and forgive us, we shall surely be lost.'

151. And when Moses returned to his people, fretting and fuming, he said : 'Evil is that which you have done in my absence. Did you neglect² the commandment of your Lord ?'

And he threw down the tablets, and holding his brother by the hair³, dragged him towards himself.

1. Beydawee. 2. Kashshaf, Beydawee, & Lane. 3. Jalalain.

Aaron said : 'Son of my mother, these people thought me weak and were about to kill me. Let not my enemies rejoice over my affliction and do not number me with these wicked people.'

152. 'Lord,' said Moses, 'forgive me and my brother, and admit us to Your mercy. You indeed are the most merciful.'

153. The wrath of their Lord and disgrace in the present life shall befall those who took the calf for god. That is how We reward those who invent gods besides Allah.

154. Yet those that do evil but repent and believe after that, shall find that for those who repent your Lord is most forgiving, infinitely merciful.

155. When the anger of Moses subsided, he picked up the tablets of which the writings contain guidance and mercy for those who fear their Lord.

156. Now Moses chose from his people seventy men to meet Us at the appointed time. When they were caught in an earthquake, he said : 'Lord, if You pleased, You could destroy them as well as me before this. But would You destroy us for that which the fools among us have done? The matter of the calf was but an ordeal from You. By such means You adjudge as lost whomsoever You like, and guide whomsoever You like. You are our friend. Forgive us and have mercy on us. You are the most forgiving. Determine for us what is good in this world and in the next. To You alone we turn, repenting.'

He said : 'I shall inflict My punishment on whom I please. But My mercy is all-embracing. I will ensure it for those who fear Me and give alms, and for those who believe in My revelations, those that shall follow the Apostle, the Prophet, the Arab, whom they shall find described in the Torah and the Gospel, who will bid them to do good and forbid them from evil, who will make clean things lawful to them and make unclean things

unlawful to them, and who will relieve them of their burdens and the fetters¹ that weigh them down. Indeed those alone shall attain their goal who believe in him, honour him, help him, and follow the light which is sent down with him.'

159. Say : 'Men, I have been sent to you all by Allah to whom the Kingdom of the heavens and the earth belongs. There is no God but He. He gives life and death. So believe in Allah, and His Apostle, the Prophet, the Arab, who believes in Allah and His words. Follow him, so that you may find guidance.'

160. There are some among the people of Moses who give true guidance and dispense true justice.

161. We divided the people of Moses into twelve tribes and nations. When they asked him for water, We sent Our revelations to Moses, saying : 'Strike the rock with your staff.' And as he did, there gushed forth from it twelve fountains, and each tribe came to know of its drinking place. We overshadowed them with clouds and gave them manna and quails, and said : 'Eat of the good things We have given you.' Yet they did Us no wrong when they went wrong. It was only themselves that they wronged.

162. Recall the time when it was said to them : 'Live in this town and eat wherever you like ; pray to be relieved of your burdens and enter its gate in humility. If you do so, We will forgive you your sins. And We will multiply the reward of the righteous.'

163. But the transgressors among them changed the word to something different from what they were told. So We sent upon them a plague from heaven because of their evil deeds.

164. Ask them what happened² to the people who lived near

1. Their unwholesome customs. 2. Beydawec.

the sea when they broke the Sabbath ; for on the day of their Sabbath the fish would come to them showing on the surface, but on the day they observed no Sabbath the fish would not come to them. That is how We punished them on account of their sinfulness.

165. Ask them what happened to those people when a section of them said : 'What for do you admonish the people whom Allah shall destroy or severely punish ?' and they replied : 'We do it so that it may serve us as an excuse before our Lord, and so that they may mend their ways.'

166. When they forgot the warning they were given, We saved those who forbade evil, and sternly punished the wrongdoers because of their transgression. And when they disdained to keep from that which they were forbidden, We condemned them for miserable apes.

168. Recall the time when your Lord proclaimed that He would subject them till the Day of Resurrection to men who would put them to severe torment. Indeed your Lord is quick to punish, but He is all the same most forgiving, infinitely merciful.

169. We scattered them on the earth into different nations, of which some are righteous and some otherwise. We tried them both with prosperity and adversity, so that they might mend their ways¹.

170. An evil generation who inherited the Book has succeeded them. They take the paltry goods of this base life, and say : 'We shall be forgiven this.' Yet if the like of these goods come their way once again, they will again take them.

Were they not bound down to the covenant mentioned in the Book, whose contents they read, that they will say nothing

¹ Beydawee & Jalalain.

but the truth about Allah? Indeed the last abode is better for the righteous. Have you no sense?

171. As for those who hold fast to the Book and observe the prayer, let them know that We will not fail to reward the righteous.

172. Recall the time when We made the mountain to rise over them like a canopy, and they thought that it was going to fall upon them. We said: 'Hold fast to that which We have given you, and bear in mind its contents, so that you may avoid evil.'

173. Behold! your Lord produces from men their children from their own loins and makes them bear witness against themselves.

'Am I not your Lord?' He says. They say: 'Yes, and we bear witness to it.'

He does it, lest you should say on the Day of Judgment: 'We had no knowledge about God¹;' or lest you should say: 'It was our fathers who committed idolatry before us. We only happened to be their children who came after them. Would You destroy us for what the perpetrators of falsehood did?'

175. That is how We explain Our revelations, so that they may take heed and mend their ways.

176. Narrate to them the story of the man to whom We showed Our signs but he turned away from them, so that the Devil tracked him down² and he turned a pervert.

177. Had We pleased We would have exalted him by means of the signs that We showed him. But as it was, he clung to this world³ and followed his low desires. His case is like that of a dog. If you bear down upon it, it lolls its tongue out; and if you

1. Jalalain. 2. Beydawee & Jalalain.

3. Or chose to be mean (Beydwee).

leave it alone, it lolls its tongue out. Same is the case with the men who deny Our revelations. Relate to them this story, so that they may reflect.

178. Sad is the story of the men who denied Our revelations and wronged their own souls.

179. Those alone are rightly guided whom Allah shows guidance ; and lost are those whom He forsakes.

180. We have created a large number of the Jinn and men for hell. They have hearts with which they do not understand ; they have eyes with which they do not see ; and they have ears with which they do not hear. They are like cattle. Nay, they are worse. They are utterly ignorant.

181. All excellent names belong to Allah. Call Him by them, and leave alone those who go astray in the matter of His names. They shall be rewarded for their deeds.

182. There are a people among Our creation who give true guidance and dispense true justice.

183. As for those who deny Our revelations, We shall trap¹ them little by little, from where they will not know.

184. I am giving them the reins but My punishment will be severe².

185. Do they not reflect so that they may see that their friend³ has no vestige of insanity ? He is only a prophet that gives plain warning.

186. Have they never pondered over the kingdom of the heavens and the earth, the things Allah has created, and the fact that perhaps their own term is about to expire ? In what other message will they believe after they have rejected the Koran⁴ ?

1. Shaukani : الامتدراج الاخذ بالتدريج. 2. Beydawee.

3. Mohammad, peace be on him. 4. Beydawee & Jalalain.

187. None can guide those whom Allah has forsaken. He leaves them confounded in their transgression.

188. They ask you when shall the hour of Resurrection come to pass ?

Say : 'My Lord alone knows of it, and He alone will reveal it at its proper time. It lies innatel¹ in the heavens and the earth, and will come to you all of a sudden.'

They ask you as if you have much knowledge about it. Say : 'Allah alone knows of it, but most men do not know this.'

189. Say : 'Except to the extent Allah will, I have no power over my weal or woe. If I knew the unseen, I would have stored much good and would come to no harm. I am no more than a Prophet who gives warning and announces happy news to those who believe.'

190. It was He who created you from a single soul. From the same stock² that He created man, He created his mate, so that he may find comfort in her. When he covers her she conceives a light burden, and carries it about. But when she grows heavy they both cry to Allah, their Lord, saying : 'If you give us a healthy³ son, we will be grateful to You.'

191. But when He gives them a healthy son, they set up compeers with Him in the very thing He has given them. Allah is far above the things they associate with Him.

Do they associate with Him things which create nothing and are themselves created. They have no power to help them nor can they help themselves. They are such that if you call them to guidance, they will not obey. It makes no difference to you whether you call them or keep mute.

195. The idols whom you call on besides Allah are creatures

1. Razi : خفيت في السموت و الارض . 2. Beydawee. 3. Beydawee.

like you. Call on them and let them answer you, if you speak the truth.

196. Have they feet to walk with? Or have they hands to hold with? Or have they eyes to see with? Or have they ears to hear with? Say: 'Call on your gods which you associate with Him, and plot against me, and give me no respite. I have a friend in Allah, who has revealed the Book. He is friend to the righteous.'

198. The idols you call on besides Him have no power to help you, nor can they help themselves. If you call them to guidance, they will not hear; and though you see them looking at you, yet they do not see.

200. Man, be forgiving, bid what is good, and leave the ignorant alone. Should the Devil incite you with an evil suggestion, seek refuge in Allah. He is All-hearing, All-knowing.

202. When the righteous are assailed by the Devil with an evil thought, they remember their Lord, and behold! they see the things in their true perspective. As for the brethren of devils, the devils! plunge them into error and do not relent their hold.

204. When you do not bring them a sign, they say: 'Why do you not invent one?' Say: 'I follow only what is revealed to me by my Lord. The Koran consists of incontrovertible proofs from your Lord, and is a guide and a blessing for the men who would believe.'

205. Believers, when the Koran is recited, give it ear, and listen to it in silence, so that you may be shown mercy.

206. Man, remember your Lord in your heart, morning and evening, in humility and awe, with no vociferation. Do not neglect to remember Him. Those who live in the presence of your Lord are not too proud to worship Him. They sing His praise, and prostrate themselves before Him.

1. Jalalain, Beydawee & Shaukani.

CHAPTER 8

THE SPOILS

1. In the Name of Allah, the Gracious, the Merciful.

2. They ask you about the spoils. Say : 'The spoils belong to Allah and the Apostle. Then do not grumble¹ but fear Allah and reconcile your differences². And obey Allah and His Apostle, if you are true believers.'

3. True believers are only those whose hearts quail at the name of Allah, whose faith grows when His revelations are recited to them, who put their trust in their Lord, and who observe prayer and spend from that which We have given them. They are the true believers. There awaits them with their Lord exalted ranks, forgiveness, and generous gifts. Just as your Lord brought you forth from your house to establish the truth though some of the believers were averse³ to it, so shall He bring about all this. They contended with you about the truth after it had become clear, behaving as if they were being driven to the death they could see.

8. Believers, recall the time when Allah promised to deliver to you one of the two parties. You wanted the unarmed party to fall into your hands, but Allah wanted to establish the truth by fulfilling His words, and to uproot the unbelievers, so that He might establish the true faith and wipe out the false, much as the sinners might hate it.

10. Recall the time when you prayed to your Lord for help and He answered you, saying : 'I will succour you with a thousand angels, marching in file.'

1. Razi : وارضوا بما حكم رسول الله .

2. Lane under بين .

3. Relates to the battle of Badr, making a prophecy of great future victories.

11. Allah sent these angels¹ as harbingers of good news, so that your hearts might be set at rest. Victory comes only from Allah. Mighty is Allah, and Wise.

12. Recall the time when, to give you a sense of security, He caused sleep to overcome you : and He sent down water from the cloud thereby to cleanse you and save you from the scourge of the Devil, and to strengthen your hearts and establish your feet.

13. Prophet, recall the time when your Lord said to the angels : 'I am with you. Confirm the believers.'

Believers, I will cast fear into the hearts of the unbelievers. Then strike off their heads and hack them into pieces. That is because they opposed Allah and His Apostle. Indeed he that opposes Allah and His Apostle shall find that the punishment of Allah is severe.

15. Unbelievers, this is your punishment². Taste it. And remember that there awaits you the punishment of hell.

16. Believers, when you meet the unbelievers in battle array do not show them your back. Unless he does it as a manoeuvre of war or as a measure to rally to another force, he that shows his back at such a time shall incur the wrath of Allah and find his place in hell. And what an evil destination it is !

18. Remember that it was not you who slew them but it was Allah who slew them. Prophet, it was not you who threw, when you threw³, but it was Allah who threw. He did it to confer His bounteous favour on the believers. Allah is All-hearing, All-knowing. Such is Allah. Remember that Allah will thwart the designs of the unbelievers.

1. Razi & Shaukani : نزول الملائكة. 2. Jalalain.

3. Relates to the incident in the battle of Badr when the Prophet threw a handful of sand towards the unbelievers, letting loose a storm which blinded them and put them to rout.

20. Unbelievers, if you sought a judgment, the judgment has come to you. It will be better for you to desist. But if you revive hostilities, We shall return to his help, and your hosts, though they be many, will do you no good. Remember that Allah is with the believers.

21. Believers, obey Allah and His Apostle, and do not turn away from Him when you hear His call. Do not be like those who say : 'We hear,' while they do not hear. Indeed the meanest of beasts in the sight of Allah are those that are deaf and dumb, those that are devoid of sense. Had Allah known any good in them, He would have made them hear. But if He makes them hear now, they will only turn away in aversion.

25. Believers, obey Allah and His Apostle, when the latter calls you to that which will give you life. Know that Allah lies between man and his heart, and that to Him you shall all be gathered. Beware of the retribution which shall not befall the wicked alone amongst you. Know that the punishment of Allah is severe.

27. Recall the time when you were few and feeble in the land and feared lest men should take you by storm ; but He rescued you and helped you with victory, and gave you good things, so that you might pay Him thanks.

28. Believers, do not be dishonest to Allah and the Apostle, nor knowingly betray your trusts. Bear in mind that your wealth and your children are no more than an ordeal and that a mighty reward awaits you with Allah.

30. Believers, if you seek refuge in Allah, He will give you a decisive victory¹, absolve you of your sins, and forgive you. Indeed Allah is the Lord of great bounties.

31. Prophet, recall the time when the unbelievers plotted against you, so that they might imprison you or kill you or banish

1, Beydawee.

you. They planned and Allah countered¹ their plans. Indeed Allah is the best planner.

32. When Our revelations are recited to them, they say : 'We have heard them. We could produce the like of them if we wanted. These are nothing but stories of the ancients.'

33. Recall the time when they said : 'Lord, if this be the truth revealed by you, rain down upon us stones from heaven, or visit us with a grievous punishment.'

34. But Allah was not to punish them when you were among them. Nor will Allah punish them while they seek pardon. But now that they hinder men from the Holy Mosque, what excuse have they that Allah should not punish them? They are none of its trustees. The righteous alone are its trustees, but most of them do not know this. How can they be its trustees² ; for their prayer at the House is nothing but whistling and clapping ?

Unbelievers, you asked for punishment. Now taste the punishment for your unbelief.

37. The unbelievers spend their riches to hinder men from following the path of Allah. But they will spend it ; then they will regret it ; then they will be humbled. Such of them as persist in their unbelief³ shall be driven⁴ to hell, so that Allah may separate the wicked from the good, and piling the wicked one upon another, huddle them together and consign them to hell. They have lost all that they staked.

39. Tell the unbelievers that if they desist, they will be forgiven the past. But if they revert to their ways, they shall meet the fate of their predecessors.

40. Believers, fight them until there is no persecution and

1. Beydawee. 2. Beydawee. 3. Beydawee.

4. Beydawee & Jalalain.

reckoning is recognised as entirely the due of Allah. If they desist, Allah knows all that they do. But if they refuse to, remember that Allah is your friend. What an excellent friend ! What an excellent helper !

42. If you believe in Allah and that which We revealed to Our servant on the day when the truth was separated from falsehood, the day the two hosts met, know that one-fifth of all your spoils belongs to Allah, the Apostle, the kinsfolk¹, the orphans, the needy, and the wayfarer. Indeed Allah has power over all things.

43. On that day² you were at the near end of the valley, and they were at its far end, and the caravan was on a level lower than yours. Had you made a mutual appointment you would have been of many minds in keeping the appointment. But it happened as it did, so that Allah might accomplish the matter which was already decreed, and that he that had perished on the altar of reason may perish, and he that had lived on the altar of reason may live. Indeed Allah is All-hearing, All-knowing.

44. Prophet, on that day Allah had shown them to be few in your dream. Had He shown them as many, you would have been demoralised and would have been of many minds in the matter. But Allah saved you. Indeed He knows the inmost secrets of the heart.

45. Look ! when you encountered them, Allah made them appear few in your eyes, and He made you appear few in their eyes, so that He might accomplish the matter which was already decreed. Indeed to Allah do all matters stand referred.

46. Believers, when you encounter an army, stand firm and frequently remember Allah, so that you may triumph. Obey Allah and His Apostle and do not quarrel one with another, or

1. The kinsfolk of the Prophet or of the soldiers.

2. Beydawee & Jalalain.

you will be demoralised and your strength will give out. Be steadfast, for Allah is with those that are steadfast. Do not be like those who marched forth from their habitations exulting and making a display of themselves to the people, and prevent men from following the path of Allah. Allah knows all that they do.

49. Recall the time when the Devil made their deeds look fair to them, and said : 'This day no man shall overpower you. I shall be your protector.'

But when the two armies sighted one another, he retraced his steps, and said : 'I have nothing to do with you ; I can see what you do not see. I fear Allah ; for the punishment of Allah is severe.'

50. This was the time when the hypocrites and those that carried a disease in their hearts said : 'Their faith has deceived these men.' But the fact is that he that reposes his trust in Allah shall find that Allah is Almighty, All-wise.

51. Could you but see the angels carrying away the souls of the unbelievers, smiting their faces and their hinder parts, and saying : 'Taste the punishment of the blazing hell. This is the reward of that which you sent forward with your own hands. Remember that Allah is by no means unjust to men.'

53. Their ways are like those of the people of Pharaoh and those before them. They denied the revelations of Allah, so that Allah hauled them up for their sins. Mighty is Allah, severe of punishment. It happened thus because whereas Allah does not withdraw the favour He confers upon a people until they change their own lot, He is all the same All-hearing, All-knowing.

55. Their ways are like those of the people of Pharaoh and those before them. They denied the revelations of their Lord, so

that on account of their sins We destroyed them. And We drowned the people of Pharaoh. They were all unjust men.

56. The vilest of beasts in the sight of Allah are those unbelievers that will not believe. They are those with whom you entered into a treaty. But every time that you make a treaty with them they break it. They have no fear of Allah. Hence if you meet them in battle array, drive away, by making an example of them¹, those that are behind them, so that they may take heed.

59. If you fear treachery from a nation, rescind their treaty in an equitable manner. Indeed Allah does not love the treacherous.

60. Let not the unbelievers think that they can out-manoeuvre Us. They cannot escape Us. Make ready to meet them with your full might, and keep the cavalry ready at the frontiers, so that you may thus intimidate Allah's enemies and your enemies and such others besides them as are not known to you but are known to Allah. Indeed, whatever you spend for the cause of Allah shall be paid back to you in full, and no injustice will be done to you.

62. Make peace, if they sue for peace. Put your trust in Allah. He is All-hearing, All-knowing.

63. Should they intend to deceive you, remember that Allah is sufficient for you. It was He that helped you to victory by His own grace, and helped you with the believers, and united their hearts. Had you spent all that was on the earth you could not have united their hearts. But Allah has united their hearts. He is Almighty, All-wise. Prophet, Allah is sufficient for you and for² the believers who follow you.

1. Razi, Fateh-ul bayan & Jalalain : بالتشكيل بهم .

2. Shaukani.

66. Prophet, rouse the believers to war. If you have twenty steadfast men, they shall overcome two hundred unbelievers ; and if you have a hundred such men, they shall overcome a thousand unbelievers ; for the unbelievers are a people devoid of understanding.

67. For the present Allah has lightened your burden ; for He knows that you are somewhat weak. Thus by the grace of Allah, if you have a hundred steadfast men, they shall overcome two hundred men ; and if you have a thousand such men, they shall overcome two thousand men. Indeed Allah is with the steadfast.

68. It is not befitting for a prophet to take prisoners until he has fought in the land. You desire the temporary goods of this world, while Allah desires for you the good of the next. Almighty is Allah, and All-wise.

69. Believers, had it not been for a prior decree of Allah, you would have come to great grief for the ransom you took.

70. Lawful to you are the spoils of war¹. Then spend² the spoils you have taken in a lawful and good manner³, and seek refuge in Allah. Indeed Allah is most forgiving, infinitely merciful.

71. Prophet, say to the prisoners who are in your custody : 'If Allah finds anything good in your hearts, He will give you better than that which has been taken away from you, and forgive you. Indeed Allah is most forgiving, infinitely merciful.'

72. Should they intend to betray you, remember that they betrayed Allah before this, but He delivered them into your hands. Indeed Allah is All-knowing, All-wise.

73. Those that have believed, have fled their homes, and

1. Beydawee. 2. Mufradat. 3. Beydawee.

have fought for the cause of Allah with their men and material, and those that have given them refuge and help, are friends one to another. But you have no claim on the friendship of those that have believed, but have not fled their homes, until they leave their homes. However, if they seek your help in the matter of faith, it is your duty to help them, except against a people with whom you have a treaty. Indeed Allah knows all that you do.

74. The unbelievers are friends one to another. Hence if you do not act as advised, persecution and great corruption shall rule the land.

75. True believers are only those that believed, fled their homes, and fought for the cause of Allah ; and those that gave them refuge and help. There awaits them a pardon and generous gifts.

76. As for those that have since believed, fled their homes, and joined you to fight for the cause of Allah, they belong to you. Yet blood-relations are nearer one to another according to the law of Allah. Surely Allah has knowledge of all things.

CHAPTER 9

REPENTANCE

Allah and His Apostle declare that they have nothing to do with the treaty you have made with the idolaters.

2. Idolaters, you may traverse the country for four months. But know that you cannot escape the judgment of Allah, and that Allah will humble the unbelievers.

3. Allah and His Apostle proclaim to the people on the occasion of the great pilgrimage that Allah and His Apostle owe the idolaters no obligation. Idolaters, if you repent, it will be better for you ; but if you refuse to, know that you cannot escape the judgment of Allah. Prophet, proclaim to the unbelievers the news of a painful chastisement.

4. Different, however, is the case of the idolaters with whom you made a treaty and who did not defraud¹ you in any manner and helped none against you. Abide by the treaty you have made with them to the end of the term you have fixed with them. Indeed Allah loves the righteous.

5. When the sacred months have passed away, slay the idolaters who broke their treaty wherever you find them. Take them captive², besiege them, and lie in wait for them on all roads³. But if they repent, observe prayer, and pay the poor-rate, leave their path alone. Indeed Allah is most forgiving, infinitely merciful.

6. If any one of the idolaters seeks your protection, give him protection so that he may hear the words of Allah ; and then conduct him to a place where he feels secure. That is because they are an ignorant people.

1. Lane. 2. Beydawee & Jalalain.

3. Beydawee, Jalalain & Lane.

7. There can be¹ no treaty between the idolaters and Allah and His Apostle. This, however, does not apply to those idolaters with whom you made a treaty near the Holy Mosque. So long as they are true to you, you shall be true to them. Indeed Allah loves the righteous.

8. How can you have a treaty with them? For if they prevail against you, they will respect no ties of blood nor words of honour in dealing with you. They try to please you with mere words while their hearts deny what they say; and most of them are perfidious. They prefer cheap trifles to the revelations of Allah and forsake His path. Evil is what they do. They observe no ties of blood or words of honour in dealing with a believer. They are the real transgressors.

11. Yet if they repent, observe prayer, and pay the poor-rate, they shall be your brothers in faith. Behold! We explain Our revelations for the people who would know.

12. If they break their treaties² after they have ratified them and revile your religion, fight against the leaders of unbelief so that they may desist. Indeed treaties have no value with them.

13. Will you not fight a people who have broken their treaties, proposed³ to banish the Apostle, and were the first to start hostilities against you? Are you afraid of them? Yet Allah has a better right to be feared, if you truly believe.

14. Fight against them. If you do so, Allah will punish them at your hands, will humble them and give you victory over them, and set at rest the minds of the believers and relieve their hearts of their suppressed rage. Indeed Allah shows mercy to whom He pleases. Allah is All-knowing, All-wise.

16. Do you think that you will be left alone while Allah

1. Beydawec & Jalalain. 2. Jalalain. 3. Lane.

has not yet known those of you who have fought for the cause of Allah and have taken no bosom friends besides Allah, His Apostle, and the believers ? Indeed Allah knows all that you do.

17. It is not for the idolaters to maintain the mosques of Allah when they bear witness to their own unbelief. Their works have gone waste, and they shall live in hell for ever.

18. Only those who believe in Allah and the Last Day, observe prayer, pay the poor-rate, and fear none but Allah, can maintain the mosques of Allah. They alone are likely to reach their goal.

19. Do you hold the man who gives water¹ to pilgrims and maintains the Holy Mosque equal to the man who believes in Allah and the Last Day and fights for the cause of Allah ? They are not equal in the sight of Allah. Indeed Allah will not guide the people who have no sense of proportion².

20. Those who believed, fled their homes, and fought for the cause of Allah with their men and material, rank highest with Allah. It is they who will reach their goal. Their Lord proclaims to them the happy news of His mercy and good pleasure, and of the gardens of paradise obtaining lasting bliss for them. There they shall live for ever and ever. Indeed there awaits them a mighty reward with Allah.

23. Believers, do not befriend your father and brothers if they prefer unbelief to belief. Those that shall befriend them are the real wrongdoers.

24. Say : 'If your fathers, your sons, your brothers, your wives, your kinsfolk, the wealth you have acquired, the trade whose slump you fear, and the homes that you love, are dearer to you than Allah, His Apostle, and fighting for His cause, then wait till Allah brings about His judgment. Indeed Allah will guide no sinful people !

1, Beydawec. 2. Khashshaf & Beydawec.

25. Allah helped you on many battlefields. Recall¹ the day of the battle of Hunain, when your great numbers made you proud. But they availed you nothing, and for all its vastness the earth became narrow for you and you fled in full retreat. Then Allah bestowed His peace upon His Apostle and the believers, and sent down armies which were not visible to you. And He punished the unbelievers; for such is the reward of the unbelievers. Yet after this Allah will show His mercy to such of them as He pleases. Allah is most forgiving, infinitely merciful.

28. Believers, the idolaters are a filthy lot. They shall not come near the Holy Mosque after this year. If you fear that this will spell poverty for you, know that Allah will make you rich by His grace, if He pleases. Allah is All-knowing, All-wise.

29. Fight against those people of the Book who believe neither in Allah nor in the Last Day, and who do not forbid what Allah and His Apostle have forbidden, and who do not subscribe to the true faith, until humbled and humiliated, they pay the tribute with their own hands.

30. There² are Jews who say Ezra is the son of Allah, and there are Christians who say Christ is the son of Allah. These are mere words which they speak. They imitate the words of the infidels of old. Allah's curse be on them. How perverse they are!

31. While they were enjoined to serve only one God, they have taken their rabbis, their monks, and Christ the son of Mary for gods besides Allah. There is no god but He. He is beyond the things they associate with Him.

32. They desire to put out Allah's Light with the breath of their mouths. But Allah will permit nothing short of perfecting His Light, much as the unbelievers may hate it.

1. Jalalain & Razi.

2. F.N. to Imla : الف اللام للعهد لا للجنس ولا للامتغراق .

33. It is **He** who sent His Apostle with guidance and the true faith, so that He may make it triumph over all other faiths, much as the idolaters may hate it.

34. Believers, a good many rabbis and monks wrongfully appropriate the wealth of men, and forsake the path of Allah. Proclaim the news of a painful chastisement to those who treasure up gold and silver and do not spend it for the cause of Allah. Think of the day when their treasures shall be heated in the fire of hell, and their foreheads, their sides, and their backs branded with it. It shall be said to them: 'This is what you stored for your souls. Now taste the feel of that which you stored.'

36. Since the day He created the heavens and the earth, the number of months with Allah is twelve according to the law¹ of Allah. Four out of these are sacred. This is the true law. Do no wrong to yourselves by violating these months. Yet even during them you shall fight the idolaters all together, just as they fight you all together. Know that Allah is with those who fear Him.

37. To postpone sacred months is to gain in unbelief. The unbelievers are led astray by this practice. They allow it for one year and disallow it for another, thus adjusting the term of the ban prescribed by Allah and allowing what Allah has disallowed. They take pride in their evil deeds. Allah will not guide these unbelieving people.

38. Believers, what is wrong with you that when you are asked to go forth for the cause of Allah, you are glued to the ground? Do you prefer the present life to the next? But the pleasures of the present life are nothing as compared to those of the hereafter.

39. If you do not march forth, He will afflict you with a

1. *Beydawec.*

painful chastisement and replace you with another people ; and you will do Him no harm. Indeed Allah has power over all things.

40. If you do not help the Prophet, Allah will help him as He did¹ when he was driven out by the unbelievers with only one companion, and when they were both in the cave and he said to his companion : 'Do not grieve Allah is with us.' Allah sent down His peace on him, and helped him with troops which were not visible to you, and defeated the words of the unbelievers. Indeed it is the words of Allah alone that prevail. Mighty is Allah, and wise.

41. Believers, go forth ill-equipped or well-equipped, and fight for the cause of Allah with your men and material. This is best for you, if only you knew.

42. Had it been an immediate gain and a short journey, they would have followed you. But the long journey seemed too long to them². Still they will swear by Allah, and say : 'We would have marched out with you, if only we could.' They spell their own ruin. Allah knows that they are liars.

43. Allah pardon you ! Why did you allow them to stay behind before you knew the liars from those that had genuine excuses ?

44. Those that believe in Allah and the Last Day do not beg you to exempt them from fighting for the cause of Allah with their men and material. Allah knows these righteous well. It is only those who do not believe in Allah and the Last Day, and whose hearts are full of doubt so that overwhelmed by their doubts they waver, who beg you to exempt them. Had they intended to go forth, they would have made preparations for war. But Allah hated their going forth. So He held them back, and they were told to stay back with those that stay behind.

1. Beydawee. 2. Razi.

47. Had they gone forth with you, they would have only added to your trouble. They would have moved about among you trying to create disruption between you. Indeed you have those among you who would listen to them. Allah knows these wrongdoers well.

48. They have been trying to create trouble before this and have been devising plots against you. But the unavoidable¹ came and the decree of Allah was enforced in spite of them².

49. Some of them say to you : 'Permit us to stay behind, and spare us the trial.' Beware ! they have already fallen into trial. Hell will take care of these unbelievers.

50. If good fortune befalls you, it hurts them. But if misfortune visits you, they turn away pleased, and say : 'We took our precautions beforehand.'

51. Say : 'Nothing will befall us save what Allah has ordained for us. He is our friend. Let the believers repose their trust in Allah.'

52. Say : 'You can only expect one of the two good things³ to befall us. But we expect one of the two evils⁴ to befall you. That is, Allah will punish you either Himself or at our hands. Then await our end ; for we also await your end.'

53. Say : 'Whether you spend willingly or unwillingly, it will not be accepted from you ; for you are a sinful people !'

54. Nothing prevents their contributions from being accepted except that they disbelieve in Allah and the Apostle, perform no prayers but lazily, and spend nothing but reluctantly.

55. Let not their riches and their children make you wonder. Allah wants to punish them in this life through them, and He wants that they should die unbelievers.

1. The help of Allah. 2. Beydawee. 3. Victory or martyrdom.

4. Kashshaf & Beydawee.

56. They swear by Allah that they belong to you. But they do not belong to you. They are rather a timid people. Should they find a refuge, or a cave¹, or a hole, they would run for it headlong.

58. Some of them blame you in the matter of charities. If they are given something out of it, they are happy. But if they are given nothing from it they are at once offended. Would that they had been content with what Allah and His Apostle had given them, and said : 'Allah is sufficient for us. Allah will give us out of His bounty ; and so will His Apostle. To Allah alone we make petition².'

60. Charities are meant only for the destitute and the poor, and for its functionaries, and for those whose hearts require to be consoled, and for the emancipation of slaves, and for the relief of debtors, and for the cause of Allah, and for the wayfarer. This is an obligation imposed by Allah. Allah is All-knowing, All-wise.

61. Some of them torment the Prophet, and say : 'He is just an organ of hearing³.'

Say : 'He hears what is good for you. He believes in Allah and believes the believers, and is a blessing for those of you who believe.' Indeed there awaits a painful chastisement for those who torment the Apostle of Allah.

62. Believers, they swear to you by Allah to please you. But Allah and His Apostle have a better right to be pleased, if indeed they believe.

63. Do they not know that he that opposes Allah and His Apostle merits the fire of hell ? There he shall live for ever. This indeed is a great humiliation.

64. The hypocrites pretend fear⁴ lest a chapter should be

1. Lit : Caves. 2. Lane. 3. Lane.

4. Roohul-bayan : كان اظهروا الحذر منهم بطريق الاستهزاء.

revealed to the believers¹ acquainting them of their inner minds. Say : 'Mock, if you must. Allah will bring to light what you are afraid of.'

65. Were you to ask them to explain their conduct, they would say : 'We were only indulging in vain talk and making jest.' Say : 'Was it Allah, His revelations, and His Apostle that you mocked at? Make no excuse. You have disbelieved after you had believed. Even if We forgive some of you, We will punish others ; for they are steeped in sin.'

67. The hypocrites, both men and women, are all alike². They enjoin what is wrong and forbid what is right, and are close-listed. They have forgotten Allah, who has, therefore, forgotten them. Surely the hypocrites are the true³ sinners.

68. Allah has promised the hypocrites, both men and women, and the unbelievers, the fire of hell. They shall live in it for ever. It will suffice them. Allah has cursed them. There awaits them a lasting punishment.

69. Hypocrites⁴, you are like your predecessors. They were stronger than you in might, and richer in wealth and children. They enjoyed their lot. You have enjoyed your lot as your predecessors enjoyed theirs, and have made idle talk as they did. But remember that their deeds came to nothing in this world and the next and they were completely lost.

70. Have they not heard the stories of their predecessors, of the people of Noah, the Aad, and the Thamoud, and of the people of Abraham, and of the inhabitants of Midian and the ruined cities? Their apostles came to them with clear proofs but they denied them⁵. Indeed it was not Allah that did them wrong⁶. Rather they wronged themselves.

71. The believers, both men and women, are friends one to

1. Beydawee & Jalalain. 2. Beydawee & Jalalain. 3. Beydawee.

4. Razi. 5. Jalalain. 6. Razi.

another. They enjoin what is right and forbid what is wrong, observe prayer and pay the poor-rate, and obey Allah and His Apostle. Allah will show them mercy. Allah is Almighty, All-wise.

72. Allah has promised the believers, both men and women, gardens served with running streams where they shall live for ever, and delightful dwellings in the gardens of Eden. To crown this they shall have the good pleasure of Allah. This indeed is a great achievement.

73. Prophet, fight the unbelievers and the hypocrites and deal severely with them. Their resort is hell. What an evil resort !

74. The hypocrites¹ swear by Allah that they said nothing. But they did speak blasphemy, and disbelieved after they had accepted Islam. They pursued what they never achieved. They have no reason to hate anything² except that Allah and His Apostle enriched them through their bounty. If they repent, it will be better for them ; but if they refuse³, Allah will visit them with a painful punishment in this world and the next, and they shall find no friend or helper in the entire land.

75. Some of them made a covenant with Allah, saying : 'If Allah shows us His bounty, we shall give alms and reform ourselves.' But when He showed them His bounty, they became stingy over it and turned away in aversion. Thus because they broke their covenant with Allah, and because they indulged in lies, He punished them by infesting their hearts with hypocrisy which shall last till the day they meet Him.

78. Do they not know that Allah knows their hidden designs⁴ and their secret counsels and that Allah fully knows all that is hidden? These men taunt the believers that make voluntary contributions and those men that have nothing but

1. Jalalain. 2. Roohul-bayan : شياً من الأشياء . 3. Razi.

4. Beydawee.

their services to offer, and jeer at them. Allah will hurl their jeers back at them. There awaits them a painful chastisement.

80. It will make no difference whether you seek pardon for them or you seek no pardon for them ; for even if you seek it a hundred¹ times, Allah will not pardon them. This is because they denied Allah and His Apostle. Indeed Allah guides no sinful people.

81. Those who were left behind by Allah are happy to have stayed behind² against the order of the Apostle of Allah. They hated to fight for the cause of Allah with their men and material, and said one to another³ : 'Do not go forth in the heat.' Say : 'Fiercer in heat is the fire of hell.' Could they but understand this.

82. They shall⁴ laugh but little. They shall weep much. Such is the reward of their deeds.

83. Should Allah bring you back to your place⁵ and you meet some of them and they ask your permission to join an expedition, say : 'You shall never go forth with me nor ever fight the enemy with me. You chose to stay at home the first time. Now stay back with those that stay behind.'

84. You shall not pray for such of them as die, nor stop at the grave of any one of them ; for they denied Allah and His Apostle and died as sinners.

85. Let not their riches and their children make you wonder. Allah wants to punish them in this life through them, and He wants that they should die unbelievers.

86. Whenever a chapter is revealed, saying : 'Believe in Allah and fight along with His Apostle,' the well-to-do among

1. Lit. Seventy. In Arabic the term مِئَات is used indefinitely, for a large number. It has the same connotation as hundred in English. See Kashshaf, Beydaweé & Razi. 2. Beydaweé.

3. Beydaweé & Jalalain. 4. Beydaweé & Jalalain : خبر بصيغة الامر .

5. Razi : الرجوع مصير الشيء الى المكان الذى كان فيه .

them request you to excuse them, and say : 'Leave us alone to remain with those who shall stay at home.'

87. They have chosen to be numbered with the women. Their hearts have been sealed, so that they do not understand.

88. But the Apostle and those who share his faith fight for¹ the cause of Allah with their men and material. It is they that shall have good things. It is they that shall attain their goal. Allah has provided¹ for them gardens served with running streams. There they shall live for ever. This indeed is a great achievement.

90. Some of the bedouins who are given to making false excuses came to the Prophet to be allowed to stay behind. Indeed those that made a false promise with Allah and His Apostle stayed behind. A painful chastisement shall befall those of them that disbelieved.

91. It is no offence for the weak, the sick, and those who have nothing to spend to equip themselves, to stay behind² : provided they are true to Allah and His Apostle. No blame shall lie on the righteous. Indeed Allah is most forgiving, infinitely merciful.

92. Likewise no blame shall lie on those to whom you said when they came to you to furnish them with mounts : 'I have nothing to mount you on.' They went back stricken with grief, their eyes flowing with tears, because they had nothing to spend on equipping themselves.

93. Blame shall lie only on those who beg your leave, though they are rich. They have chosen to be numbered with the

1. Lane. 2. Beydawee & Jalalain.

women. Allah has set a seal upon their hearts, so that they do not know their loss¹.

94. They will make excuses to you when you return to them. Say : 'Make no excuse. We will not believe you. Allah has informed us all about you. Allah and His Apostle will watch your conduct ; and you shall be brought before Him who knows the seen and the unseen, and He will tell you all that you have been doing.'

95. In order that you may leave them alone, they will, when you return to them, swear to you by Allah that they had a genuine excuse. Let them alone. They are a filthy lot. Their resort is hell, the reward of their deeds.

96. They will swear to you, so that you are pleased with them. But even if you are pleased with them, Allah will not be pleased with these sinful people.

97. The bedouins are the most hardened in unbelief and hypocrisy, and the most prone not to know the laws which Allah has revealed to His Apostle. Allah is All-knowing, All-wise.

98. Some bedouins regard what they spend for the cause of Allah as a fine. They wait for the scales of fortune to turn against you. But the scales have already turned against them for the worse. Allah hears all, knows all.

99. Yet there are some bedouins who believe in Allah and the Last Day, and regard what they spend for the cause of Allah as a means of bringing them close to Allah and of earning the blessings of the Apostle. Yes ! It surely is a means of bringing them close to Allah. Allah will soon admit them to His mercy. Allah is most forgiving, infinitely merciful.

100. Allah is pleased with those who are first and foremost among the emigrants and the helpers, and with those who follow

1. Razi.

their example with grace, and they are pleased with Him. He has provided for them gardens served with running streams. There they shall live for ever and ever. This indeed is a great achievement.

101. Some of the bedouins living around you and some of the people of Medina are hypocrites. They are steeped in hypocrisy. You do not know them ; but We know them. We will punish them twice : then they shall be delivered to a grievous punishment.

102. Among those who stayed behind there are others who have confessed to their sins. They have linked up a good deed with a bad one. Allah is likely to have mercy on them. Allah is most forgiving, infinitely merciful.

103. Prophet, take a portion of their riches as alms. You will thus cleanse them and purify them. And pray for them ; for your prayers are a source of solace to them. Allah hears all, knows all.

104. Do they not know that Allah accepts the repentance of His servants and accepts¹ their alms, and that Allah alone is most forgiving, infinitely merciful ?

105. Say : 'Do as you like². Allah, His Apostle, and the believers will keep an eye on your deeds ; and you shall be produced before Him who knows the seen and the unseen, and He will tell you all that you have been doing.'

106. There are yet others among those who stayed behind. They await the decree of Allah. Maybe He punishes them. Maybe He forgives them. Allah is All-knowing, All-wise.

107. There are those among the hypocrites who built a mosque to create mischief and promote unbelief, and to cause discord among the believers, and to provide a hiding place for

1. Jalalain. 2. Beydawee & Jalalain.

the man¹ who had already made war on Allah and His Apostle. They will swear : 'Our intentions were good.' But Allah bears witness that they are liars.

108. Prophet, never pray² in this mosque. Indeed the mosque founded on piety from the very first day has a better right that you should pray in it. It has men who love to purify themselves ; and Allah loves those that purify themselves.

109. Is he better who founded his edifice on the fear and good pleasure of Allah, or he who founded his edifice on the brink of a hollowed and crumbling bank and it toppled over into the fire of hell along with him ? Indeed Allah will guide no wicked people.

110. The building they have built will continue to rankle in their hearts till their hearts are torn to pieces. Allah knows all. His commands are wise³.

111. Allah has purchased from the believers their persons and their assets and has promised paradise to them. They fight for the cause of Allah, and slay and are slain. He has made a promise, binding on Him, mentioned in the Torah and the Gospel and the Koran. And who is truer to his promise than Allah ? Believers, rejoice over the bargain you have made. This indeed is a great achievement.

112. These believers are those that repent to Allah, that worship Him, that praise Him, that fast, that bow to Him, that prostrate themselves before Him, that enjoin what is right, that forbid what is wrong, and that observe the laws of Allah. Proclaim to these believers happy tidings of untold gifts.

113. It is not befitting for the Prophet and the believers to pray for the idolaters even if they are their near kinsmen, after

1. Abu Amir, whose agents built a mosque in the suburbs of Medina for carrying out subversive activities.

2. Jalalain. 3. Regarding the demolition of this mosque (Beydawee).

it has become clear to them that they are the owners of hell. The prayer of Abraham for his father was only because of a promise he had made him ; and when it became clear to him that he was an enemy to Allah, he severed all connections with him. Indeed Abraham was tender-hearted and gentle.

115. It does not behove Allah to condemn a people as lost after He has given them guidance, unless He has made clear to them the things they should avoid. Indeed Allah has knowledge of all things.

116. To Allah alone belongs the kingdom of the heavens and the earth. He gives life and death. You have no friend or helper other than Allah.

117. Allah showed mercy to the Prophet, as also to the emigrants and the helpers who followed his example¹ in their hour of distress, when the hearts of some of the people² had almost deviated from the true faith³. He turned to them. In fact He was extremely kind and merciful to them.

118. He also showed mercy to the three who were left behind. Behold ! in spite of its vastness the earth became narrow for them, and life became unbearable to them, and they became convinced that there was no refuge from Allah save in Him. He turned to them in mercy, so that they might repent. Indeed Allah is most compassionate, infinitely merciful.

119. Believers, have fear of Allah and follow the ways of truthful men⁴.

120. It was not right for the people of Medina and the bedouins who live around them to have remained behind and not gone with the Apostle of Allah, or to have preferred their own lives to his life. That is because they suffer no thirst nor fatigue nor hunger in the cause of Allah, and make no journey⁵ which

1. Lane. 2. Beydawee. 3. Kashshaf & Beydawee. 4. Razi.
5. Razi.

enrages the unbelievers, and gain no advantage over the enemy, but a good deed is credited to their account. Indeed Allah never neglects¹ the reward of the righteous. And they spend nothing big or small, and traverse no valley, but it is put down to their account, so that Allah may give them the best reward for their deeds².

122. It is not possible for the believers to march to the Prophet³ all together. Why should not a party from each one of the groups go forth so that they may learn the faith⁴, and may, when they return home to their people, warn them so that they may guard against evil ?

123. Believers, fight the unbelievers that dwell near you. Be rough⁵ to them⁶. Know that Allah is with the righteous.

124. Whenever a chapter is revealed, some of them ask : 'Out of you whose faith has it strengthened?' Now as for the believers, it strengthens their faith and they rejoice over it. But as to those whose hearts are diseased, it adds filth to their filth, and they die unbelievers.

126. Do they not see that every year they are tried once or twice ? Yet they neither repent nor take heed.

127. Whenever a chapter is revealed they look one at another as if to say : 'Is anyone watching you ?' Then they turn away. Allah has turned their hearts from the truth ; for they are a people devoid of understanding.

128. Men⁷, there has come to you an Apostle from among yourselves. Your sufferings tell hard upon him. He is anxious for your welfare, and is kind and merciful to the believers.

129. Prophet, if they turn their back upon you, say : 'Allah is sufficient for me. There is no god but He. In Him do I put my trust. He is the Lord of the Mighty Throne.'

1. Lane. 2. Beydawee. 3. Razi & Kashshaf. 4. Lane. 5. Lane.

6. Jalalain : اغلظوا عليهم. 7. Razi.

CHAPTER 10

JONAH

1. In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Seeing¹.

These are verses of the Book full of wisdom.

3. Is it a matter of wonder to men that We have sent Our revelation to a man from among them, saying : 'Warn the unbelieving people², and give good news to the believers that they stand on a strong footing³ with their Lord ?'

The unbelievers say : 'This man is a plain deceiver.'

4. Your⁴ Lord is Allah, who created the heavens and the earth in six days⁵ and then occupied the Throne. He regulates all affairs. There is none to intercede with Him save with His leave. Such is Allah, your Lord. Worship Him. Will you take no heed ?

5. To Him you shall all return. Allah has made this promise. He has made a true promise.

It is He that begins the cycle of creation and then continues it, so that He may justly reward those who believe and do good deeds. As for the unbelievers, there awaits them boiling water to drink and a painful chastisement, the reward of their unbelief.

6. It is He that made the sun a light and the moon a lustre. And He fixed for them⁶ stages, so that you may have the count of

1. Alif Lam Ra. 2. Jalalain. 3. Razi : مقام صدق .

4. The allegation of the unbelievers quoted in the previous verse is refuted by giving a plain exposition of the fundamentals of the Koran. How could such a remarkable teaching have been born of a filthy source ?

5. 22 : 48 & 70 : 5. 6. Razi : وانما وحد الضمير للايجاز .

years and the measure of time. Allah has created all this only to suit the requirements of truth. He explains His revelations to the men who would know.

7. In the alternation of night and day, and in all that Allah has created in heaven and on earth, there are signs for the men who fear Him.

8. Those that cherish no hope to meet Us and have chosen¹ the present life and are contented with it, and those that give no heed to Our revelations, shall stay in hell because of their deeds.

10. As for those that believe and do good deeds, their Lord will guide them because of their faith. They shall live in delightful gardens with rivers rolling at their feet.

11. There their prayer will be : 'Glory be to You, our Lord.' They will be greeted with peace. And they will end their prayer with the words : 'Praise be to Allah, the Lord of the Worlds.'

12. Had Allah been as quick in visiting men with evil as He is in doing them good², their doom would have been sealed long ago. But instead of punishing them at once³ We leave alone those who cherish no hope to meet Us to wander in their transgression.

13. When man is in trouble, he cries to Us lying, sitting and standing. But no sooner We remove his trouble than he walks away as if he had never called Us to remove the trouble that afflicted him. That is how their baser selves⁴ make the miscreants take pride in their evil deeds.

14. We destroyed many generations before you when they went wrong. Their apostles came to them with clear proofs but they would not believe. Just as We rewarded them, We shall reward

1. Beydawee & Jalalain. 2. Beydawee. 3. Beydawee.

4. التزيين من الله او من الشيطان او من طريق الامارة بالسوء : Shaukani.

all guilty people. And now We have made you inherit the earth after them to see how you act.

16. When Our clear revelations are recited to them, those that cherish no hope to meet Us, say : 'Bring a Koran other than this, or make some changes in it.' Say : 'It is not for me to change it of my own accord. I follow only that which is revealed to me. Indeed I have the punishment of the dreadful day to fear, if I disobey my Lord.'

17. Say : 'Had Allah so willed, I would not have recited it to you, nor would He have taught it to you. I have lived a lifetime among you before its revelation. Have you no sense ?'

18. Who is more wicked than the man who invents a lie in the name of Allah, or denies His revelations ? The sinners shall never gain their end.

19. They worship besides Allah things that can neither harm nor help them. They say : 'These idols will intercede for us with Allah.' Say : 'Do you inform Allah of things of whose existence in heaven and earth He does not know ?' He is beyond and above the things they associate with Him.

20. Men were but one nation, but they differed. But for the promise already made by your Lord, the issue between them would have been judged long ago.

21. They say : 'Why has no sign been revealed to him by His Lord.'

Say : 'The future belongs to Allah alone. Wait, and I will wait with you.'

22. When We show mercy to men after they have seen adversity, they at once start scheming against Our revelations. Say : 'Allah can make quicker schemes.' Indeed Our angels¹ are recording all your schemes.

1. Jalalain.

23. It is He who conducts you on land and sea. Behold ! when you are on ships and they sail with you¹ with a fair breeze, and you rejoice over it, they encounter a violent wind, and waves surge at you from all sides, and you think that you are caught in them and cry to Allah with a sincere faith in Him, saying : 'If only You deliver us from this, we will be thankful to You.'

24. But no sooner He delivers you than you start committing excesses in the country for no just reason.

Men, all your excesses shall recoil upon you. You may enjoy yourselves in the present life². But you shall return to Us, and We shall tell you of all that you have been doing.

25. The present life is like the water We pour down from the heavens whereby the plants of the earth, of which men and cattle eat, grow luxuriantly ; but when the earth wears her ornaments and looks beautiful, and its inhabitants think that they are its masters, Our judgment visits it by night or day and We lay it waste, so that it looks as if nothing had existed there the day before. That is how We explain Our revelations to the men who would think.

26. But Allah invites you to the Abode of Peace. He guides to the straight path whom He will.

27. There awaits a good reward and a good deal more for those who do good. Neither dust nor ignominy shall cloud their faces. They shall own paradise. There they will live for ever.

28. As for those who commit sins, they shall be punished in measure with their sins. Ignominy shall shroud them. They shall have none to save them from the punishment of Allah. They shall look as if their faces have been covered with strips of a dark night. They shall occupy hell. There they shall live for ever.

1. Beydawee. 2. Razi.

29. Think of the day when We shall gather all men together, and say to the idolaters : 'To your places, you and your idols.' Then We shall separate them one from another, and their idols will say to them : 'It was not us that you worshipped. Allah is a sufficient witness between us. We were ignorant of all that you worshipped.'

31. At that time¹ all men shall know what they had done in the past. They shall be produced before Allah, their true Lord, and the idols that they invented will be lost to them.

32. Say : 'Who gives you sustenance from the heavens and the earth ? Who is the Master of eyes and ears ? Who brings forth the living out of the dead, and the dead out of the living ? And who directs all affairs ?'

'It is Allah,' they will say.

Say : 'Will you not then fear Him ?'

33. Such is Allah, your true Lord. Perdition reigns when the truth is gone. Where are you being led astray ?

34. Just as He is the true Lord, the verdict of your Lord shall be confirmed against the transgressors ; for they do not believe.

35. Say : 'Is there any of your gods who starts the cycle of creation and then continues it ?' Say : 'It is Allah alone Who starts the cycle of creation and then continues it. Why are you so perverse ?'

36. Say : 'Is there any of your gods that can guide to the truth ?' Say : 'It is Allah alone that guides to the truth. Then is that who guides to the truth more worthy to be followed or that which cannot move unless it is moved² ? What has happened to you ? How do you judge ?'

1. Jalalain : ذاك اليوم .

2. Razi : انه لا ينتقل الى مكان الا اذا نقل اليه .

37. Most of them follow nothing but mere surmises. Yet by no means can a surmise do away with the need of truth. Allah fully knows all that they do.

38. None but Allah could produce such a Koran. He has revealed it¹ to attest the previous books, and to expound the Law. It is wanting in nothing ; it proceeds from the Lord of the worlds.

39. Do they say he has invented it ? Say : 'If you speak the truth, produce a chapter like it, calling to your help whom-ever you can besides Allah.'

40. The thing is that they rejected what they could not comprehend, before its true meaning was explained to them. Their predecessors denied their apostles in the like manner. But look what was the end of the wrongdoers !

41. There are those among them who will believe in the Koran, and there are others among them who will never believe in it. Your Lord knows the evil-doers well.

42. Say to them, if they still deny you : 'I shall reap the fruit of my deeds and you shall reap the fruit of your deeds. You are not to blame for what I do, and I am not to blame for what you do.'

43. Some of them give you ear. But can you make the deaf hear when coupled with their deafness² they would not understand ? Some of them look upon you. But can you guide the blind when coupled with their blindness they would not perceive ? Indeed, Allah does no wrong to men, but men wrong themselves.

46. The day He gathers them together, they will feel as if they lived in this world only for a fraction of a day, just to make acquaintance one with another.

1. Beydawee. 2. Beydawee & Jalalain.

Lost are those who deny that they will meet Allah, and refuse to be guided. Whether We let you witness some of the punishment We have promised them, or carry you off, they shall have to return to Us. Allah is witness to all that they do.

48. Every nation has its apostle. When their apostle comes, the issue between them is justly settled, and no injustice is done to them.

49. They say : 'Tell us, if you speak the truth, when shall this promise come to be ?'

50. Say : 'I have no power over my weal or woe. It shall happen as Allah wills.'

There is a time fixed for every nation. When their time is come, they cannot delay nor run away for a single moment.

51. Say : 'Do you not see that if His punishment comes to you by night or by day, it will do you no good¹ ? Guilty men², what for³ should you then try to hasten it ?'

52. Will you believe in Him when the punishment befalls ? For then it will be said to you : 'Now you believe ! But you were keen on hastening your punishment.'

53. At that time it will be said to the wrongdoers : 'Taste the lasting punishment. You have to reap the fruit of your deeds.'

54. They ask you : 'Is the punishment⁴ sure to come ?'

Say : 'Yes, by my Lord ! It is sure to come, and you cannot avert it.'

55. If each miscreant had all the treasures of the earth, he would offer them to buy his ransom. When they see the punishment they will show repentance. Their issues will be justly settled and no injustice will be done to them.

1. Beydawee & Razi. 2. Beydawee. 3. Shaukani. 4. Jalalain.

56. Behold ! whatever is in heaven and on earth belongs to Allah. True is the promise of Allah, though most of them do not know it. It is He who gives life and death. To Him you shall have to return.

58. Men, there has come to you from your Lord a warning, a cure for the ailments of heart, a guidance, and a blessing for the believers.

59. Say : 'Let them rejoice over the grace and mercy of Allah. Let them rejoice over it¹. It is better than all that they hoard.'

60. Say : 'Do you not see that out of the provisions Allah has given you, you have classified some as lawful and some as unlawful ?'

Say : 'Have you Allah's sanction for it, or do you invent lies in Allah's name ?'

61. But what do those who invent lies in Allah's name think of the Day of Judgment ? Allah is gracious to men, yet most of them render no thanks to Him.

62. Prophet, you are not occupied with anything and recite no portion² of the Koran, and you and the believers³ do no deed, engrossed in it, but We watch over you. There is not so much as an atom on earth or in heaven that escapes your Lord ; nor is there anything smaller or greater than this but is governed by a plain law.

63. Beware ! the friends of Allah, who believe in Him and fear Him, have nothing to fear, nothing to regret. They shall commune⁴ with their Lord in this world and the next. This indeed is a great achievement. There is no changing the words of Allah.

1. Razi & Beydawce. 2. Beydawce & Razi. 3. Razi & Jalalain.

4. Beydawce, Jalalain & Razi.

66. Let not their words grieve you. Glory belongs to Allah alone. He hears all, knows all.

67. Beware ! all that are in the heavens and all that are on the earth belong to Allah. Those that call on gods other than Allah follow no gods¹. They follow nothing but their own conjectures, and do nothing but lie².

68. It is He who made the night for you, so that you may rest in it ; and He made the day to give you light³. In this there are signs for the men who would listen.

69. They say : 'Allah has begotten a son.' Holy is He. He has no want. All that is in heaven and all that is on earth belong to Him. Have you any authority for what you say⁴ ? Or do you say about Allah what you do not know ?

70. Say : 'Those that invent lies about Allah shall never prosper.'

71. They shall enjoy themselves in the present life. Then they shall return to Us, and We will make them taste a severe punishment because of their faithlessness.

72. Relate to them the story of Noah. He said to his people : 'My people, if it hurts you that I should stay here and remind you of the revelations of Allah, take your decision⁵, and call your gods to your help⁶, and do not be vague in your designs, and carry them out against me, and give me no respite ; for I have put my trust in Allah. If you turn away from me, remember that I ask no reward from you. My reward lies with Allah alone. I have orders to resign to His will.'

74. But they continued to deny him. So We saved him and all those who were with him in the Ark, and made them inherit the earth, and drowned those who denied Our revelations. Look ! how evil was the end of those who were warned !

1. Beydawee, Jalalain & Akrib. 2. Beydawee & Jalalain. 3. Jalalain.

4. Jalalain. 5. Beydawee, Jalalain & Razi. 6. Beydawee.

75. We sent other apostles to their people after him. They brought to them manifest signs. But they would not believe what they had already rejected. That is how We seal the hearts of the transgressors.

76. And after them We sent Moses and Aaron with Our signs to Pharaoh and his chiefs. But they turned away in scorn ; for they were a sinful people.

77. When Our truth came to them, they said : 'This is plain magic.'

78. Moses said : 'Is that how you talk of the truth when it comes to you ? Is it magic ? But the magicians never prosper.'

79. They said : 'Have you come to us to turn us away from the ways of our fathers and to make sure that you and your brother reign supreme in the country ? But remember that we will never believe in you and your brother.'

80. Now Pharaoh said to his men : 'Bring to me every skilled sorcerer.'

81. When the sorcerers came, Moses said to them : 'Cast what you have to cast.' And when they cast their devices, he said : 'It is that which you have brought that is magic¹. Allah will set it at naught. Allah does not bless² the mechinations of the evil-doers. Allah will establish the truth by dint of His decrees, hate it as the sinners may.'

84. Fearing lest Pharaoh and their chiefs should persecute them none but a few scions of his tribe accepted Moses. Indeed Pharaoh was mighty in the land. He was a tyrant.

85. Moses said to his people : 'My people, put your trust in Allah, if you believe in Him and would be resigned to His will³.'

86. They said : 'In Allah alone We put our trust. Lord,

1. Beydawee. 2. Beydawee. 3. Beydawee.

cause no pleasure to the wrongdoers at our cost¹, and save us in Your mercy from the designs of the unbelieving people.'

88. Then We spoke to Moses and his brother, and said : 'Take for your people some houses in Egypt, and let your houses be facing one another². Observe prayer, and proclaim good news to the believers.'

89. Moses said to his Lord, with Aaron saying amen³ : 'Lord, You have given to Pharaoh and his chiefs the pomp and wealth of the worldly life. Lord, have You done this so that they may lead men astray from Your path ? Lord, destroy their riches and harden their hearts. Let it be that they do not believe until they see a woeful punishment⁴.

90. 'The prayer of you both has been heard,' said He. 'Now be steadfast, and do not follow the ways of ignorant men.'

91. We led the children of Israel across the sea, and Pharaoh and his legions pursued them in wanton aggression for no just reason. Now when Pharaoh was about to be drowned, he cried : 'I confess⁵ that there is no god but that in whom the children of Israel believe. To Him I surrender myself.'

92. We said : 'How now ? But you had rebelled before this and had become an evil-doer. This day We shall save you by your body⁶, so that you may be a sign to the coming generations.'

Behold ! most men give no heed to Our signs.

94. We settled the children of Israel in an excellent place and provided them with good things. But no sooner did true knowledge come to them than they differed among themselves.

1. Lane ; or make us no stumbling block for the wrongdoers.

2. Razi. 3. Ibni Kathir & Jalalain. 4. Beydawee.

5. Lane : Acknowledge.

6. The body of Pharaoh was discovered more than three thousand years after this, and is at present lying in the Museum of Cairo.

Your Lord will settle the issue between them on the Day of Judgment.

95. Man, if you have any doubt regarding the revelation We have given you, ask those that have read the Book before you. The truth has come to you from your Lord. Have no doubt about it, and do not be one of those who reject the revelations of Allah, or you will be lost.

97. Those against whom the verdict of your Lord has been confirmed shall not believe unless they see the woeful punishment, witness as they may every sign.

99. Why was there no people, other than the people of Jonah, who should have believed and their belief had done them good? For when they believed, We spared them a humiliating punishment in the present life, and let them enjoy themselves till the end of their lives¹.

100. Had your Lord pleased, all those that are on the earth would have believed, one and all. Will you force men to become believers? Indeed it is not given to anyone to believe without the leave of Allah. Yet He will heap dirt on those who do not use their sense.

102. Say: 'Look at the wonders of the heavens and the earth².' Yet what good are signs and warnings to a people who will not believe?

103. They only await the times of their predecessors to be repeated. Say: 'Wait, and I will wait with you.'

104. When such times come We destroy the evil-doers³ and save Our apostles and the believers. That is what We shall do again⁴. Indeed it is binding on Us to save the believers.

105. Say: 'Men if you have any doubts regarding my

1. Jalalain & Lane. 2. Beydawee. 3. Beydawee. 4. Beydawee.

creed, remember that I do not serve those whom you serve besides Allah. I worship Allah alone who carries you off. I have orders to bear true faith. It has been said to me : 'Dedicate yourself to the true faith and be no idolater. And do not pray to, besides Allah, things that can neither help nor harm you ; for if you do, you shall be numbered with the wrongdoers.'

108. If Allah visits you with affliction, none can remove it but He ; and if He chooses to show you favour, none can stop His bounty. He bestows His favour on such of His servants as He will. He is most forgiving, infinitely merciful.

109. Say : 'Men, the truth has come to you from your Lord. He that follows guidance shall follow it to his own good, and he that goes astray shall himself suffer the loss. I am no guardian over you.'

110. Prophet, follow what has been revealed to you and be patient till Allah gives His judgment ; for He is the best judge.

CHAPTER II

HOUD

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Seeing¹.

This is a Book containing verses full of wisdom, clearly expounded. It proceeds from the All-wise, All-knowing. From Him I come to you to warn you and to proclaim to you happy news, and say² : 'Worship none but Allah. Seek the pardon of your Lord and turn to Him, repenting. If you do so, He will give you good things to the end of your lives³, and bestow His bounty on all those who excel in doing good deeds. But if you refuse, I fear lest the punishment of the dreadful day should befall you. You have to return to Allah, and He is powerful over all things.'

6. Behold ! they turn their back on the truth⁴, and try⁵ to hide themselves from Him. Behold ! even as they try to hide their true selves⁶, He knows what they hide and what they reveal. He knows the innermost secrets of the heart.

7. There is not a creature on the earth but Allah is responsible for feeding it. He knows its haunts and resorts. Everyone is governed by a plain law.

8. With His throne resting on the water, He created the heavens and earth in six days⁷, so that He may try you and see which of you excels in doing good deeds.

If you tell them : 'You shall be raised after death,' the unbelievers will say : 'It is an obvious hoax⁸.'

1. Alif Lam Ra. 2. Shaukani & Beydawee. 3. Lane, Jalalain, Beydawee & Tabari. 4. Lane, Beydawee & Razi.

5. Kashshaf: يريدون ليس يخفوا منه. 6. Lane & Muhammad Makhloof.

7. 22 : 48 & 70 : 5. 8. Razi : خديعة ,

9. And if We defer their punishment for a little while, they will ask : 'What keeps it back ?' Beware ! the day it befalls them nothing shall avert it from them ; and they shall be overwhelmed by the very thing¹ they mocked at.

10. If We let man have a taste of Our mercy and then withdraw it, he despairs and becomes ungrateful. But if We follow his adversity with a touch of prosperity, he says, exulting and boasting : 'Gone are my woes.'

12. Such, however, is not the case with those that are steadfast and do good deeds. There awaits them forgiveness and a great reward.

13. Would² you rather omit a part of your revelation and distress your mind over it because they say : 'Why has no treasure been given to him ? Why has no angel accompanied him ?' You are only to warn them. Allah is witness³ over all things.

14. Do they say : 'He has invented the Koran ?' Say : 'If you speak the truth, call to your help whomsoever you can besides Allah, and bring ten chapters like it, produced by you⁴. But if your helpers fail you, know that it proceeds from that knowledge which Allah alone can have⁵, and that there is no god but He. Will you not submit in spite of all this ?'

16. We shall repay in this very life the deeds of all those who desire the present life and its beautiful things. They shall be put to no loss in this life, but there awaits them nothing but hell in the next. All that they do here shall come to nothing. All their activities shall prove futile.

18. How can he, who has clear proof from his Lord, is followed by a witness from Him, and is preceded by the Book of

1. Punishment. 2 Akrab : استغلام. 3. Lane.

4. Beydawee. 5. Kashshaf & Beydawee.

Moses, a guide and a blessing, be an imposter? Those that have clear proof from their Lord¹, believe in the Koran. But whichever nation rejects it shall go to hell, its promised place. Man, have no doubts about the Koran. It is the truth from your Lord; but most men do not believe in it.

19. Who is more wicked than those who invent lies in the name of Allah? They shall be produced before their Lord and the witnesses will say: 'These are the men that lied about their Lord.'

Beware! Allah's curse lies upon those wicked men who forsake the path of Allah and paint it as crooked², and deny the life to come. They cannot escape His punishment on the earth. They have none to protect them besides Allah. They shall have their punishment twice over. They can neither see nor hear. They have lost their souls, and the gods³ they invented have left them alone. They shall be the worst losers in the hereafter.

24. As for those who believe, do good deeds, and humble themselves before their Lord, they shall own paradise. There they shall live for ever.

25. These two groups are like two men: one of them is deaf and blind, the other can see and hear. Are they both alike? Will you take no heed?

26. We sent Noah to his people. He said: 'I have come to give you plain warning, and to say: "Worship none but Allah." I fear lest the punishment of the woeful day should befall you.'

28. The unbelieving chiefs of his tribe said: 'We find you no more than a mortal like us; and we find that your followers are only those who, to all appearance⁴, are the meanest of us.

1. Kashshaf, Beydawee & Jalalain.

2. Kashshaf & Shaukani: يصفونها بالأعوجاج .

3. Beydawee. 4. Tabari.

We find you and your followers possessing no superiority over us. In fact we take you all to be liars.'

29. Noah said : 'My people, tell me that if I possess clear proof from my Lord, and He has shown me His mercy to which you are blind, shall I and my companions thrust it upon you though you hate it¹ ?

30. 'My people, I ask no wealth from you for the services I render. My reward is due from Allah alone. I cannot drive the believers away ; for whereas they will meet their Lord, I can see that you are an ignorant people.

31. 'My people, who would save² me from the punishment of Allah, if I drive them away ? Will you take no heed ?

32. 'I do not say to you that I possess the treasures of Allah, nor that³ I know the unseen. I do not say that I am an angel ; nor do I say that those who are hateful in your eyes will receive no favour from Allah ; for Allah best knows the secrets of their minds. Indeed I shall be a wrongdoer, if I say anything of the kind.'

33. They said : 'Noah, you have contended with us, and too long⁴. Bring down upon us the punishment with which you threaten us, if you speak the truth.'

34. Noah said : 'Allah will bring it down upon you if He please, and you shall not frustrate His will. If Allah decides that He should destroy you, my advice will do you no good, choose as I may to advise you. He is your Lord, and to Him you shall have to return.'

36. Do⁵ they say he has invented the Koran ?

1. If truth cannot be thrust upon anyone how can falsehood be ?

2. Jalalain. 3. Beydawee. 4. Beydawee : فاطمه .

5. This verse has been interjected to show that history will repeat itself and unless they believe, the Meccans shall meet the same fate as their predecessors did.

Say : 'If I have invented it, I shall answer for my crime. But I am innocent of your crimes.'

37. Now the revelation came to Noah : 'None of your people will believe but those who have already believed. Do not distress yourself over that which they have been doing. Build the Ark under Our eyes and direction. Do not plead with Me for the wrongdoers. They are doomed to be drowned.'

39. And Noah set himself to making the Ark. As often as the chiefs of his tribe passed by him, they laughed at him.

He said : 'You may laugh at us if you will. But¹ we shall laugh back at you just as you laugh at us. You shall soon know who receives a disgraceful punishment and on whom descends a lasting penalty.'

41. Behold² ! when Our judgment came, and the waters of the valley swelled, We said to Noah : 'Take into the Ark two of every kind, male and female, all the members of your family except those against whom the verdict has already been announced, and all the believers.'

Yet few were those that believed in him.

42. Noah said to his companions : 'Embark in it. On Allah rests³ its course and mooring. My Lord is most forgiving, infinitely merciful.'

43. Now the Ark carried them on waves as high as mountains. And Noah cried to his son, who was standing aloof, and said : 'My child, embark with us and leave the unbelievers.'

44. He replied : 'I shall take shelter on a mountain. It will protect me from the water.'

1. Or: We laugh at you just as you laugh at us (Razi). You laugh at us taking us to be fools who are doing something in vain, and we laugh at you taking you to be fools who cannot see the obvious truth.

2. Beydawce. 3. Kashshaf: بامره .

Noah said : 'Except those on whom He has mercy, this day none shall escape Allah's judgment.' And the waves separated the two, and Noah's son was drowned.

45. And the earth was asked to swallow back its water, and the heavens were told to stop pouring. So the water subsided and the matter ended with the Ark resting against Al-Djoudi. And the word went forth : 'Gone are the wicked people.'

46. And Noah cried to his Lord, and said : 'My Lord, my son belongs to my house and Your promise is true. Yet You are the best judge.'

47. He said : 'Noah, he does not belong to your house. He is given to evil ways. Then do not ask Me for a thing of which you have no knowledge. I advise you not to be silly.'

48. Noah said : 'God forbid, my Lord, that I should ask You for a thing of which I have no knowledge. If You do not forgive me and have mercy on me, I shall be lost.'

49. Came the word : 'Noah, climb down from the Ark¹ with Our peace and blessings upon you and upon the people with you. There shall be people on whom We will bestow Our felicities, and then they will receive from Us a harrowing punishment².'

50. These are news of the unseen³. We have revealed them to you. Neither you nor your people knew of them before this. So have patience, for the righteous alone shall win in the end.

51. To the Aad We sent their kinsman Houd. He said : 'My people, worship Allah. You have no god other than Him. You only invent lies by inventing gods other than Him.

52. 'My people, I ask no reward from you for the services

1. Beydawce, Jalalain & Razi. 2. On account of their evil deeds.

3. All these stories are in the manner of a prophecy that the Prophet will pass through similar circumstances.

I render. My reward is due from my Maker alone. Have you no sense?

53. 'My people, seek the pardon of your Lord and turn towards Him. If you do so, He will send to you rains over and over again, and raise you from strength to strength. O do not sinfully turn away from that to which I call you¹.'

54. They said: 'Houd, you have brought us no clear proof. We will not abandon our gods at your behest nor will we believe in you. All that we can say is that some of our gods have rendered you insane².'

He replied: 'I call Allah to witness, and you also bear witness that I have nothing to do with the gods you worship besides Him. Let you and your gods³ make a concerted scheme against me, and give me no respite. I have put my trust in Allah, who is my Lord and your Lord. There is not a living creature but He holds it completely in His power. Just are the ways of my Lord⁴. If you turn away from Him, remember that I have conveyed to you the message I was given. My Lord will replace you with another people, and you shall do Him no harm. Indeed, my Lord takes care of all things.

59. When Our punishment came, in Our mercy We saved Houd, and with him, the believers. We delivered them from a severe torment.

60. Such were the Aad. They denied the revelations of their Lord, disobeyed His apostles, and did the bidding of every haughty tyrant. There trails them a curse in this world. It shall trail them on the Day of Judgment. Behold! the Aad denied their Lord. Look, gone are the Aad, the people of Houd.

62. To the Thamoud We sent their kinsman Saleh. He said: 'My people, worship Allah. You have no god other than

1. Beydawee. 2. Beydawee & Lane. 3. Jalalain & Shaukani.
4. Beydawee, Jalalain & Razi.

Him. It was He who created you from the earth and settled you there. Seek His pardon and turn to Him, repenting. My Lord is near. He answers prayers.'

63. They said : 'Saleh you were the centre of our hopes before now. Do you forbid us to worship what our fathers worshipped ? We have grave doubts about the faith you call us to.'

64. Saleh replied : 'My people, have you considered that if my Lord has given me true knowledge and has shown me His mercy, who will save me from the punishment of Allah if I rebel against Him ? For you can only lead me from loss to loss.'

65. 'My people, this is the she-camel of Allah. It is a sign for you. Let her alone, feeding on Allah's earth. Do her no harm ; for if you do, an immediate penalty shall befall you.'

66. But they hamstrung her, so that Saleh said : 'You will enjoy yourselves in your worldly abode¹ only for another three days. This is no false threat.'

67. When Our judgment came, in Our mercy We saved Saleh, and with him the believers. We delivered them² from the disgrace of that day. Almighty is your Lord, and All-powerful.

68. But the wicked were caught in a roaring noise³ and the morning found them lying prostrate in their habitations, a picture of men who might never have lived there. Behold ! the Thamoud denied their Lord. Look ! gone are the Thamoud.

70. Our messengers came to Abraham with good news. They greeted him with peace. He returned their greeting, and lost no time in bringing them a roasted calf.

71. But⁴ when he saw that their hands were not extending

1. Beydawee & Razi. 2. Beydawee & Jalalain. 3. An earthquake.
4. The Bible gives a different account. See Gen. 18 : 8.

towards it, he apprehended evil from them and felt afraid of them.

They said : 'Have no fears. We have been sent to the people of Lot.'

72. His wife was standing by, and she grinned with delight. So We gave her the happy news of Isaac, and of Jacob, after Isaac.

73. She said : 'What wonders! ! Shall I bear a child when I am an old woman, and this husband of mine is an old man ? This indeed is a strange thing.'

74. Our messengers said : 'Woman, do you wonder at the words of Allah ? Members of this house, the mercy and blessings of Allah is upon you. He is the Lord of all praise, owner of all glory.'

75. When Abraham was rid of his fear and had received the happy news, he started pleading with Us for the people of Lot. Surely Abraham was gentle and kind and godly.

77. We said : 'Abraham, leave this matter alone. The Judgment of your Lord has come. They are going to receive a punishment which nothing can avert.

78. When Our messengers came to Lot, he became anxious on account of them. He had no means to protect them, and said : 'It is a hard day.'

79. Now his people came rushing at him, as if urged by an impulse. They were already given to evil practices. He said : 'My people, I have my daughters here. They are a cleaner guarantee for you'. Have fear of Allah and do not disgrace me

1. Beydawee : يا عجبى .

2. Gharib-ul-Koran & Abi Saood. The latter says : ما كان ذلك انقول : يجرى على الحقيقة من ارادة النكاح بل كان ذلك مبالغة في التواضع بهم .

in the matter of my guests. Oh ! have you no right-minded man amongst you ?'

80. They replied : 'You know we have no right to your daughters¹. You certainly know what we want².'

81. Lot Said : 'Would that I had power to resist you or had a strong clan³ to protect me.'

82. Our messengers interposed, and said : 'Lot, we are messengers of your Lord. They shall not touch you. Leave with your people in the later part⁴ of night. None of you shall remain behind⁵ except your wife. She shall meet the fate of the rest. The morning is their appointed time. Is not the morning near at hand ?'

83. And when the time for Our judgment came, We turned the townships⁶ upside down, and rained upon them, layers upon layers, stones of clay, earmarked by your Lord. Behold ! a similar punishment is not far from these wrongdoers.

85. To the Midianites⁷ We sent their kinsman Shoaib. He said : 'My people, worship Allah. You have no god other than Him. Commit no fraud in weighing and measuring. I can see that you have plenty of wealth. But I fear lest the punishment of the dreadful day should befall you.'

86. 'My people, give full weight and true measure, and do not cheat people of their things nor indulge in evil on the earth. The residue left to you by Allah is better for you, if you are true believers. Yet I am no guardian over you.'

88. They replied : 'Shoaib, you are a wise and right-minded man. Do your prayers bid you that we should abandon our

1. For they are married and belong to their husbands (Genesis 19 : 14).

2. That strangers should not be permitted into the town (15 : 71).

3. Jalalain. 4. Lisan & Akrah. See Genesis 19 : 15.

5. Beydawee & Razi. 6. Jalalain. 7. Beydawee.

fathers' gods? Or do they bid you that we should not do what we like with our property?'

89. He said: 'My people, do you not see that if my Lord has given me true knowledge and has, by His grace, provided me with an honest livelihood, I cannot be dishonest to Him¹? I have no intention to practise behind your back what I forbid you. All that I want is to set things right within my power. I take my directions from Allah alone. In Him I put my trust, and to Him I always turn.

90. 'My people, let not your hostility towards me earn you the wrath that descended upon the people of Noah, the people of Houd, and the people of Saleh. If you will not take a lesson from their fate take it from that of the people of Lot² who are not far removed from you. Seek the pardon of your Lord and return to Him. My Lord is most merciful, most loving.'

92. They replied: 'Shoaib, most of what you say makes no sense to us. All that we can see is that you are a weakling among us. But for your family, we would have stoned you to death; for you command no respect³ from us.'

93. He said: 'My people, does my family command more respect from you than Allah? You have cast Him away as a useless thing. Indeed my Lord has knowledge⁴ of all your activities.

94. 'My people, do your worst. I shall do my best. You shall soon know who gets a disgraceful punishment, who is a liar. Wait, and I shall wait with you.'

95. When Our judgment came, in Our mercy We saved Shoaib, and with him, the believers. But the wicked were caught in a roaring noise, and the morning found them lying prostrate in their habitations, a picture of men who might never have lived

1. Beydawec. 2. Beydawec. 3. Kashshaf, Jalalain & Razi.

4. Razi.

there. Behold ! gone are the Midianites as gone are the Thamoud.

97. We sent Moses with Our signs and a clear authority to Pharoah and his chiefs. But his people did the bidding of Pharoah though the bidding of Pharoah was misdirected. He will lead them on the Day of Judgment and land them into hell. Evil is the place to which he shall lead them to quench their thirst¹. There trails them a curse in this world. It shall trail them on the Day of Judgment. Evil is the gift they shall be given.

101. These are stories of the doomed² cities. We relate them to you. Some of these cities still exist, while others have perished. We did no wrong to their inhabitants. Rather they wronged themselves, so that when your Lord's judgment came, their gods whom they called upon besides Allah were of no avail to them. In fact they only lead them from ruin to ruin.

103. That is how your Lord punishes when He punished the cities steeped in wickedness. Bitter is His punishment, and severe.

104. These stories carry a lesson for the man who fears the punishment of the Last Day. That will be a day on which men shall be gathered together. That will be a day which shall be witnessed by all³. We shall defer it only to its specified hour. The day it comes no soul shall speak save by His leave. On that day some men shall be wretched and some happy.

107. As for the wretched, they shall be consigned to hell. There they shall moan and cry, and live, unless your Lord otherwise will, till the heavens and the earth abide. Your Lord shall do as He pleases.

109. As for the blessed, they shall go to paradise. There

1. Beydawee. 2. Beydawee. 3. Jalalain : يشهد به جميع الخلائق .

they shall live, unless your Lord otherwise will, till the heavens and the earth abide, enjoying an everlasting bounty.

110. Have no doubts about the outcome of the worship of these people. They worship no better than their fathers worshipped before them. We shall pay them their dues in full, nothing less.

111. We gave Moses the Book, but differences arose about it. But for the promise already made by your Lord, the issue between the believers and the unbelievers would have been judged long ago¹. Indeed the unbelievers entertain grave doubts about the Koran².

112. There is no man but your Lord will fully repay him for his deeds. He knows all that they do.

113. Then follow the right path as bidden, you and all those that have left their evil ways and joined you. Do not transgress. He knows all that you do.

114. Do not lean towards the wicked or the fire of hell shall reach you, while³ you shall find none to protect you from the punishment of Allah and none to come to your rescue.

115. Say your prayers at the beginning and end of the day and during the hours of night⁴. Indeed good deeds wipe out evil deeds. This is a thing to remember for those that care to remember. And be steadfast; for Allah does not neglect to reward the righteous.

117. Why were there no men of understanding among the people that preceded you who would forbid perpetration of evil on the earth? There were only a few among them, men whom

1. 10 : 12, 20, 48, 11 : 59, 67, 83 & 95, 42 : 15.

2. Beydawee. 3. Beydawee : الواو للحال. 4. Razi.

We had saved, that forbade it¹. As for the wrongdoers, they pursued their wanton pleasures and became transgressors.

118. Your Lord destroys no cities because of their unbelief² while its inhabitants live in peace.

119. If your Lord pleased, He would make all men one nation. But as it is they continue to differ. Different, however, will be the case of those on whom your Lord has mercy. Indeed it is for His mercy alone that He created all men. Yet the words of your Lord that He would fill hell both with jinn and men have come true.

121. All that We relate to you about the stories of the Apostles is to lend strength to your heart. There has come to you in the wake of these stories, the truth, an admonition, and a warning for the believers.

122. Say to the unbelievers: 'Do your worst. We shall do our best. You may await our end, we await yours.'

124. Allah knows the secrets of the heavens and earth. All matters stand referred to Him. Worship Him and put your trust in Him. Your Lord is unaware of nothing that you do.

1. Razi & Jalalain. 2. Bedaywee & Razi : بمجرد كونهم مشركين .

CHAPTER 12

JOSEPH

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Seeing¹.

These are verses of the Book that tells the right from the wrong². We have revealed the Koran in the Arabic tongue, so that you may understand it.

4. In revealing to you this Koran We relate to you the finest story, of which³ you were quite ignorant before this.

5. Behold⁴! Joseph said to his father: 'Father, I saw eleven stars and the sun and the moon. I saw them doing obeisance to me.'

6. He said: 'My child, do not speak of your vision to your brothers; for if you do, they will intrigue against you. Indeed, the Devil is a known enemy of man.'

7. 'Just as He has shown you this vision, your Lord will make you His chosen one. He will give you true knowledge of things, and bestow His last favour upon you and upon the house of Jacob, just as He bestowed it upon your fathers, Abraham and Isaac, before this. Indeed your Lord is All-knowing, All-wise.'

8. The story of Joseph and his brothers is full of signs for those that ask for them.

9. Recall the time when his brothers said: 'Though we are many and strong, Joseph and his brother are more dear to our father than we. Surely our father is plainly mistaken.'

1. Alif Lam Ra. 2. Jalalain. 3. Beydawee & Razi.

4. The Biblical version may be seen in Gen. 37.

10. 'We had better kill Joseph or remove him to a distant land, so that we may get the undivided attention of our father. After that we will become pious men.'

11. One of them interrupted : 'Do not kill Joseph. Throw him into the bottom of a well if you must, so that some travellers may pick him up.'

12. Now they went to their father, and said : 'Father, why do you not trust us with Joseph, though we are sincere to him ? Send him with us tomorrow. He will enjoy himself and play, and we shall keep guard over him.'

14. He replied : 'It grieves me that you should take him away. I fear lest you should neglect him, and the wolf devours him.'

15. They replied : 'If the wolf should devour him despite our strength and numbers, we are nincompoops indeed.'

16. When they took him away, they¹ decided to consign him to the bottom of a well. We said to Joseph : 'You will, one day, tell them of this treachery, and they will become no wiser².'

17. In the evening they came weeping to their father, and said : 'Father, we went out racing and left Joseph with our belongings and the wolf devoured him. But you will not believe us, though we speak the truth.' And they brought to him Joseph's shirt stained with false blood.

19. He said : 'It is not so. The truth is that your baser selves have approved an abominable thing. I will show befitting patience. Allah alone can help avert what you say.'

20. Now there came a caravan. They sent their man to fetch water. He let his bucket down into the well. And behold ! he cried : 'O happy news ! Here is a young boy.'

1. Tabari : أدخل الواو في جواب له . 2. 12 : 78.

And he and his companions concealed the boy so that they might sell him. But Allah knew what they were doing¹.

And they sold him for a trifling price, a handful of coins². In fact they were not interested in him.

22. The Egyptian who purchased him said to his wife : 'Give him a good home. He may prove useful to us, or we may adopt him as a son.'

And just as We made his master kind to him³, We gave Joseph authority in the country. We did it, so that We might give him true knowledge of things. Indeed Allah has power to implement His decrees. But most men do not know this.

23. When he attained maturity, We gave him wisdom and knowledge. That is how We reward the righteous.

24. Now the woman in whose house he lived tried to seduce him. She bolted the doors, and said : 'Come.'

He said : 'God forbid ! My Lord has given me a good home. Surely the wrongdoers do not flourish.'

25. She made up her mind to seduce him, and he made up his mind to avoid her⁴. Had he not seen the sign of Allah, he would have fallen into her snare. But it happened thus so that We might rid him of an evil blame and a foul calumny. Surely he was one of Our chosen servants.

26. And they both ran for the door, and she tore his shirt from behind. And at the door they encountered her husband. She said : 'There can be no punishment other than imprisonment or a harrowing torture for the man who wanted to violate your wife.'

1. That it was not 'the boy' that they were concealing. It was the Prophet and the Saviour of Egypt that they were concealing.

2. Lane. 3. Beydawee.

4. Razi : هم بدفعها عن نفسه .

27. Joseph said : 'It was she who tried to seduce me.'

Now a learned¹ man of her own house said : 'If his shirt is torn from the front, she speaks the truth and he is a liar. But if his shirt is torn from behind, she is a liar and he speaks the truth.'

29. When her husband saw that Joseph's shirt was torn from behind, he said : 'This is a deception you women have practised. Your cunning is great indeed.'

30. Then he turned to Joseph, and said : 'Joseph, leave this matter alone.' And to his wife he said : 'Woman, seek forgiveness for your sin. It is you who are guilty.'

31. Now women talked in the city, and said : 'The chief's wife is trying to seduce her page. His love has penetrated deep into her heart. It seems she has gone far astray.'

32. When she heard of their back-biting³, she sent for them and laid a feast for them. She gave a knife to each one of them and then asked Joseph to appear before them. When they saw him, they thought highly of him⁴ and cut their hands. They said : 'Glory be to Allah ! He is no mortal. He is but a noble angel.'

33. She said : 'This is the man about whom you blamed me. I did try to seduce him but he preserved his virtue. Yet if he does not do my bidding, he shall be consigned to prison and humiliated.'

34. 'Lord,' said Joseph, 'I would rather be imprisoned than do their bidding. Yet if You do not save me from their guile, I will be tempted by them and make a fool of myself.'

35. His Lord heard his prayer and saved him from their guile. He is All-hearing, All-knowing.

1. Lane, Razi, & Tabari. 2. Kashshaf, Beydawee, Jalalain, & Razi

3. Beydawee : اغتيابهم .

4. Razi & Jalalain : أعظمه .

36. When her people had examined all the circumstances it occurred to them that they had better imprison him for a while.

37. Now two young men were admitted to the prison with him. One of them said to him : 'I saw myself pressing grapes.' And the other said : 'I saw that I was carrying bread on my head, and that the birds were eating from it. Tell us the meaning of these dreams ; for we find that you are a man of knowledge.'

38. Joseph replied : 'I shall tell you the meaning before you receive your prescribed meals. This is a part of the knowledge my Lord has given me.

'I have renounced the faith of the people who do not believe in Allah and deny the hereafter. I follow the faith of my fathers, Abraham, Isaac, and Jacob. It does not behove us to worship anything besides Allah. That He has guided us to Himself is entirely due to the bounty of Allah which He has shown us and all mankind. Yet most men render no thanks to Him.

40. 'My fellow-prisoners ! What is better ? Many gods, or Allah, the One, the Supreme ?

41. 'The idols you worship besides Him are nothing but names coined by you and your fathers. Allah has revealed no authority for worshipping them. The judgment belongs to Allah alone. He has commanded that you shall worship none but Him. This is the true faith. Yet most men do not know it.

42. 'My fellow-prisoners ! As for one of you, he will serve drinks to his Lord ; and as for the other, he will be crucified, so that the birds will prey on his head. The matter about which you enquired stands decreed.'

43. And of the two he said to the man he thought would be released : 'Mention my name to your Lord.'

1. Kashshaf, Beydawee, & Lane.

But the Devil made him forget to mention Joseph to his Lord, so that he remained in prison for some years.

44. Now the king had a dream. He said : 'I saw seven lean cows eating seven fat ones : and I saw seven green ears of corn followed by seven seared ones which devoured them¹. Chiefs, tell me the meaning of my dream if you can interpret dreams.'

They replied : 'They are idle dreams, and we know nothing about the intrepreration of such dreams.'

Of the two prisoners, the man who had been released said, recalling Joseph after a long time : 'Send me to Joseph². I will tell you its meaning.'

47. When he came to Joseph, he said : 'Joseph, the man of truth, tell us of seven lean cows eating seven fat ones, and of seven green ears of corn followed by seven seared ones which devoured them, so that I may return to men and they may know your worth³.

48. Joseph replied : 'You shall sow for seven years as usual. Now, except the little which you may eat, leave all the corn you harvest in the ear. Then there shall follow seven hard years, consuming, except the little which you may preserve, all the stores you will have laid by for them. Then there shall come a year when people will have abundant rain, and will press the grape.'

51. When the king heard this he said : 'Bring him to me.' But when the messenger came to Joseph, he said : 'Go back to your lord and ask him : 'How stands the matter with the women who cut their hands ? Surely, my Lord is fully aware of their guile.'

1. Beydawec, Jalalain, & Razi. 2. Bcydawec.

3. Razi & Beydawec.

52. The king then asked those women : 'How did you find it when you tried to seduce Joseph ?'

They said : 'God forbid, we found no evil in him.'

The chief's wife said : 'The truth is out. It was I who tried to seduce him. He speaks the truth.'

53. When the news was brought to Joseph, he said¹ : 'I sought this enquiry so that the chief might know that I had not betrayed him behind his back and that Allah does not promote the design of the treacherous. Yet I do not call myself innocent, for except when² my Lord shows mercy, human nature is prone towards evil. My Lord is most forgiving, infinitely merciful.'

55. The king said : 'Bring him to me. I will make him my personal attache.'

And when the king had spoken to him, he said : 'This day you hold a position of honour and trust with us.'

56. Joseph said : 'Put me in charge of the finances of the country. I am careful³ and I know the job.'

57. That is how We gave Joseph power in the country. He could camp in it wherever he liked. We have mercy on whom We please. We do not neglect to reward the righteous in this life⁴. Yet those that believe and fear Allah shall have a much better reward in the next.

59. Now it came to pass that Joseph's brothers came and presented themselves to him. But though he recognized them, they did not recognize him.

60. When he had given them their provisions, he said : 'Do you not see that I give full measure and am the best of hosts ? Bring to me your consanguine brother when you come next ; for

1. Beydawee. 2. Beydawee. 3. Lane. 4. Shaukani.

if you do not bring him to me, you shall have no more rations nor find access to me.'

62. They replied : 'We will try to persuade his father to yield him to us¹. We shall surely try our best².'

63. Joseph said to his servants : 'Put their money into their bags, so that when they return to their people they may discover it and come back.'

64. When they returned to their father, they said : 'Father, rations are denied to us. Send our brother with us, so that we may have our rations. We shall surely take good care of him.'

65. Their father said : 'Shall I trust you with him as I once trusted you with his brother ? I would rather trust Allah. He is the best guardian. He is the most merciful.'

66. And when they opened their luggage, they found their money returned to them. They said : 'Father, what more do we want ? Here is our money returned to us. We shall make use of it³ and bring food for our people. We shall protect our brother, and haul an additional camel-load of rations. The rations we have got are little indeed⁴.'

67. He replied : 'I will not send him with you until you give me a solemn promise in the name of Allah that unless you meet with disaster you will bring him back to me.'

And when they had given him their solemn pledge, he said : 'Allah is witness to what we have agreed.'

68. And he said : 'My sons, do not enter the town⁵ by one gate. Rather, enter it by different gates. Yet I can do nothing for you against the decree of Allah. Judgment belongs to Allah alone. On Him I rely. And on Him let all those rely who seek to rely.'

1. Lane. 2. Razi. 3. Beydawee. 4. Beydawee & Razi. 5. Jalalain.

69. And when they entered the town in the manner enjoined by their father, it did not at all help them against the decree of Allah. All that it came to was that Jacob achieved the purpose¹ he was hiding in his heart. Indeed the knowledge We had given him had made him a man of great knowledge. Yet most men do not know these things.

70. And when they appeared before Joseph, he made his brother his own guest. And he said to him : 'I am your brother. Do not grieve over what they have been doing.'

71. And when he gave them their provisions, he put his drinking-cup in his brother's luggage.

Now a crier called out : 'Ho cameleers, you are robbers !'

72. They faced the crier and his companions, and said : 'What have you lost.'

73. They said : 'We have lost the king's measuring-cup.' And the steward added : 'I guarantee that whoever restores it shall receive a camel-load of corn.'

74. They replied : 'By God ! You know that we have not come to commit evil in this country. We are no thieves.'

75. The Egyptians said : 'What shall be its forfeit, if you are proved to be liars.'

76. They replied : 'As for its forfeit, he in whose luggage it is found shall be confiscated as its forfeit. That is how we punish the wrongdoers.'

77. And the steward began with their luggage before he came to the luggage of Joseph's brother. And he took out the drinking-cup² from the luggage of Joseph's brother. That is how

1. To facilitate the meeting between Benjamin and Joseph. 12 : 70.

2. Masculine pronoun has been used for the measuring-cup and feminine for the drinking-cup. It seems that while they were searching for the king's measuring-cup, they found Joseph's drinking-cup in Benjamin's luggage. The fact that Benjamin became a prisoner of Joseph & not that of the king (V : 77) also shows that the drinking-cup was different from the measuring-cup.

We contrived things for Joseph. He could not have taken his brother according to the law of the king. Yet it came about as Allah willed.

We raise in rank whomsoever We please. Yet above all men of knowledge there is One who is All-knowing.

78. The brothers of Joseph said : 'If he has stolen, his brother stole before this.'

But Joseph kept his secret, and did not disclose it to them. He only said : 'You are a worse case. Allah best knows the truth of what you say.'

79. They said : 'Your Excellency, he has an aged and old father. Retain one of us in his place. You seem to us a good man.'

80. He said : 'God forbid that we should take anyone except the man with whom we found our property. Indeed we would be wrongdoers if we did anything of the kind.'

81. When they despaired of Joseph they retired to confer in private.

The eldest of them said : 'Do you not know that your father bound you to a solemn pledge in the name of Allah ? And you know that before this you failed to do your duty to Joseph. I will never leave this land until my father permits me, or Allah, who is the best judge, decides the matter for me.

82. 'Go back to your father, and say : "Father your son has committed theft. We say no more than what we know. Indeed we could not foresee¹ the future. You may enquire at the city where we put up and from the caravan we accompanied. We speak nothing but the truth."

84. When his sons had told Jacob their story, he said : 'It
1. Beydawee : للعواقب عالين .

is not so. Rather your baser selves have approved an abominable thing. I will show befitting patience. Perhaps Allah will restore them all to me. He is All-knowing, All-wise.

85. And he turned his back on them, and said : 'Alas for Joseph!'

Tears¹ ran down his eyes with grief but he suppressed his sorrow.

86. His sons said : 'By God, you will not stop talking of Joseph until you become a wreck or have joined the dead.'

87. Jacob said : 'I complain of my grief and my sorrow to Allah alone. I know from Allah what you do not know. Go, my sons, and enquire about Joseph and his brother. Do not despair of the mercy of Allah : for none but the unbelievers despair of His mercy.'

89. And when they came to Joseph, they said : 'Your Excellency, we and our house are afflicted with poverty². We have brought but a little money. Give us full rations, and show us charity³ ; for Allah rewards the charitable.'

90. Joseph said : 'Do you know what you did to Joseph and his brother in your ignorance ?'

91. They said : 'Are you Joseph ?'

He said : 'I am Joseph, and this is my brother. Allah has been gracious to us. Indeed, he that seeks refuge in Him and is patient will find that Allah does not neglect to reward the righteous.'

92. They said : 'By God, Allah has exalted you above us. We were sinners indeed.'

1. باض السحاب means the clouds rained. ابيض also means saliva. According to Razi the verse means : he wept bitterly.

2. Lane. 3. Restore Benjamin to us.

93. Joseph said : 'This day you shall not be reproached. May Allah forgive you. He is most merciful. Take this shirt of mine and cast it over my father's face. He will understand¹. And come to me with all your people.'

95. When the caravan left Egypt, their father said : 'I am gaining the scent of Joseph. If you do not call me an old babbler, I tell you that it is nearby.'

'By God,' said the people, 'you are labouring under your old delusion.'

97. When the bearer of happy news arrived, he cast the shirt over Jacob's face, and the light dawned on him.

Jacob said : 'Did I not tell you that I know from Allah what you do not know ?'

98. His sons said : 'Father pray that our sins are forgiven. We have indeed been sinful.'

99. He said : 'I will pray to my Lord to forgive you. He is most forgiving, infinitely merciful.'

100. When they all came to Joseph he made his parents his own guests, and said : Enter Egypt. You will be safe, Allah willing².

101. He helped his parents on to his throne, and they all made obeisance to him.

He said : 'Father, this is the interpretation of my dream which I saw long ago. My Lord has fulfilled it. He has been gracious to me. He released me from prison and brought you from the desert after the Devil had sown the seed of discord between me and my brothers. Surely my Lord achieves in subtle ways³ whatever He pleases. He is All-knowing, All-wise.'

1. Lanc. 2. Razi : الاستثناء، عائد الى الامن لا الى الدخول.

3. Beydawee.

102. Joseph then addressed his Lord, and said : 'Lord, you have given me power, and have given me true knowledge of things. O You the Author of the heavens and earth, You alone are my friend in this world and the next. Let it be that I die resigned to your will. Let it be that I join the righteous.'

103. Prophet, these are news of the unseen¹. We have revealed them to you. You were not present with them when they decided upon their plan and hatched their plot².

104. Though you ask from them no wages for bringing the Koran, and it is a source of glory for all mankind, yet most men will not believe in it, your ardent desires notwithstanding.

106. Many are the signs in heaven and on earth which they pass by, paying them no heed. In fact most of them will not believe in Allah unless they can have gods besides Him.

108. Are they feeling safe thinking that the overwhelming punishment of Allah will not befall them or that their hour will not come suddenly, taking them unawares ?

109. Say : 'This is my path. I call you to Allah. I and my followers stand on sure grounds³. Glory be to Allah. I am no idolater.'

110. Prophet, We sent no apostles before you but they were men to whom We had revealed Our will and who lived in the cities. Have they not travelled in the country and seen the end of their predecessors ? Indeed the future⁴ holds better promises for those that fear their Lord.

Men, have you no sense ?

1. This is a prophecy that you will also pass through similar circumstances.
2. The reference is to the plot of the Meccans to kill the Prophet. The Prophet has been compared to Joseph. It has been stated that he shall gain victory over his brothers as Joseph did. Also see V. 77.
3. Razi & Beydawee. 4. Beydawee & Shaukani.

111. It has always happened that when Our apostles despaired of the unbelievers, and the latter thought that they had been held out false threats, Our help reached the apostles, delivering those We pleased. Surely, the guilty people shall not escape Our punishment.

112. The history of the prophets contains a lesson for wise men. The Koran is no forged narrative. It is a Book that attests the previous books, contains a detailed exposition of all things, and is a guide and a blessing for the believers.

CHAPTER 13

THE THUNDER

2. In the name of Allah, the Gracious, the Merciful.

I am Allah, the Knowing, the Seeing¹.

These are verses of the perfect Book. That which has been revealed to you by your Lord is the Truth, but most men do not believe in it.

3. Allah is He who raised the heavens without any visible pillars and then occupied the Throne. He harnessed the sun and the moon. Each one of them glides for a specified term. He orders all things. He explains His revelations so that you may be sure of meeting your Lord.

4. It was He who spread out the earth, and made mountains and rivers on it. He has grown on the earth all kinds of plants², male and female. He causes the night to cover the day. Behold ! in all this there are signs for thoughtful men.

5. In the earth there are diverse tracts, side by side. And there are gardens of vines, and cornfields, and date-palms growing in clusters and otherwise. They are all watered by the same water, yet We make some of them surpass others in bearing fruit. Behold ! in all this there are signs for sensible men.

6. You are right in thinking the unbelievers strange³, for strange are their words : 'Is it true that we shall be raised to a new life when we are reduced to dust ?'

They are the men that have rejected their Lord. They are the men that have halters around their necks. They are the men that shall own hell. There they shall live for ever.

1. Alif Lam Mim Ra. 2. Lane.

3. Razi : ان تعجب فقد عجبتم في موضع العجب .

7. Notwithstanding the fact that exemplary punishments were awarded to their predecessors, they want you to hasten their evil fate rather than do them good. Your Lord is forgiving to men despite their iniquity. Yet severe is the punishment of your Lord.

8. The unbelievers say : 'Why has no sign been revealed to him by his Lord?' You are only to warn them. You are a guide for all nations².

9. Allah knows what every female carries. He knows that which the wombs miscarry, and that which they nourish. He has the measure of all things. He knows the seen and the unseen. He is the Great, the Most High.

11. He among you who conceals his thoughts, and he who speaks them aloud, and he who lurks by night, and he who walks by day, are all alike to Him. The Prophet has angels ranged before and behind him. They guard him by the command of Allah.

Allah does not change the lot of a people until they change their ways. When Allah decides to punish a people there is no deterring His punishment. They have no friend besides Him.

13. It is He who shows you the lightning, inducing fear and hope, and produces the heavy clouds.

14. The thunder extols His name and sings His praise ; and the angels praise Him, fearing. He launches the thunderbolts, and smites with them whomsoever He will. Yet they dispute about Allah, severe though His punishment is.

15. He alone deserves being called upon. As for those they call upon besides Him, they make them no answer.

1. The signs already revealed by the Prophet were not regarded by them as having been revealed by the help of Allah. They thought that he had shown them with the help of the Devil with whom he was in communion (26 : 211, 221-222) or had practised magic on them (54 : 3). 2. Tabari.

He that prays to them is like the man who stretches forth his hands to the water praying that it should reach his mouth. But it cannot reach it. Vain are the prayers of the unbelievers.

16. Whether they choose to obey or not, all those that are in the heavens and on earth make obeisance to Allah. And so do their shadows, morning and evening.

17. Ask them : 'Who is the Lord of the heavens and earth ?' Then say : 'It is Allah.'

Say : 'Have you taken friends besides Him who have no power over their weal or woe ?'

Say : 'Is the blind man as good as the man who can see ? Or are the shadows the same as the light ?'

Have they set up gods besides Allah who have created things as He has created, so that all creation looks alike to them ?

Say : 'Allah alone is the Creator of all things. He is the One, the Supreme.'

18. He sends down water from the heavens so that the wadis run according to their capacity, and the torrent carries a swelling scum on its surface. A similar scum rises to the surface when they heat metals in the fire to make ornaments or wares. That is how Allah illustrates Truth and Falsehood. Now the scum is cast away as a useless thing, and that which is useful to mankind stays on the earth. That is how Allah recites parables.

19. There is good in store for those who respond to the call of their Lord. But those who do not respond to His call will, even if they had all that is on the earth and as much more, offer it to purchase their ransom.

There awaits them an evil reckoning. Their abode is hell. What a wretched place to rest !

20. How can the man who knows that that which has been revealed to you by your Lord is the truth, be like the man who is blind? Indeed it is only the wise men who take heed. They are the men who fulfil the covenant they made with Allah and do not break their solemn pledge. They are the men who keep the ties Allah has enjoined to be kept, fear their Lord, and dread the evil reckoning. They are the men who exercise patience for the pleasure of their Lord, observe prayer, spend openly and secretly from that which We have given them, and meet evil by repaying it with good. They are the men who shall gain their end in this world. They, and such of their fathers, spouses, and children as are righteous, will enter the everlasting gardens of paradise, with angels attending on them from every door, saying: 'Peace be upon you for the patience you showed.'

How blissful shall be the reward of the next world!

26. As for those who break the covenant they made with Allah after ratifying it, sever the ties Allah has enjoined to be kept, and disturb the peace of the country, they are the men upon whom there lies a curse. There awaits them an evil abode.

27. Allah multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases. They are happy with the present life. But as compared to the next life the present life is nothing but a fleeting enjoyment.

28. The unbelievers say: 'Why has no sign been revealed to him by his Lord?' Say: 'Whomsoever He will, Allah sends astray, but He leads to Himself the man who turns to Him.'

29. Happy are those¹ who believe and their hearts are at peace in the thought of Allah; for behold! in the thought of Allah alone do the hearts find peace. Indeed there awaits blessings and a blissful end for those who believe and do good deeds.

1. Beydawee: مبتدأ محذوف .

31. Just as We sent apostles before you, so have We sent you to a people before which other peoples have gone by, so that you may proclaim to them what We have revealed to you. But in spite of this they reject the Gracious God. Say : 'He is my Lord. There is no God but He. In Him I have put my trust, to Him I shall return.'

32. Had there been a Koran whereby mountains could be moved, and the earth could be cut asunder, and the dead could be made to speak, they would not have believed in it! Behold ! all power belongs to Allah. Do not the believers know that had Allah so willed, He would have guided all men ? Yet owing to their activities misfortune will continue to befall the unbelievers or come to roost in their neighbourhood until Allah's promise comes to pass. Indeed Allah will not fail His promise.

33. Apostles have been ridiculed before you. But I always bore long with the unbelievers and then took them to task. Behold, how terrible was My punishment !

34. How shall He who watches the performance of every man, leave them alone² ?

They have set up other gods besides Allah. Say : 'Would you name their attributes ? Or do you inform Him of things on earth unknown to Him ? Or are these merely empty words ?'

Behold ! the unblievers take pride in their activities. They have been denied the right path. Indeed, none can guide those whom Allah forsakes. They are doomed to a terrible punishment in this life ; and the punishment in store for them in the hereafter will be graver still. None can save them from the punishment of Allah.

36. The paradise which has been promised to the God-fearing may be compared to a garden served with running streams. It

1. Beydawee : حذف جوابه .

2. Beydawee : الخبز محذوف .

has everlasting fruit and shades. Such is the end of the God-fearing. But hell is the end of the unbelievers.

37. Those who have been given the Book are happy over what has been revealed to you. But there are some factions who reject some of its parts. Say : 'I have orders to worship Allah, and not to worship anything besides Him. To Him I pray, and to Him I shall return.'

38. Just as We revealed the other books¹ so have We revealed the Koran, a judgment, couched in Arabic. But if you follow their vain desires after all the knowledge that has come to you, you will find none to help or defend you against the punishment of Allah.

39. We sent apostles before you and gave them wives and children. Yet it was not possible for any apostle to bring a sign without the leave of Allah ; for everything that has an appointed time is regulated by law.

40. Allah repeals what He will and confirms what He will. He is the Custodian of the Book of Books.

41. It is immaterial whether We let you witness some of the punishment We have promised them or carry you off before that. You are responsible only for delivering the message : the reckoning is Our own responsibility.

42. Do they not see that We are invading the land, reducing its frontiers ? Allah will settle the issue. None can reverse His decree. Swift is His reckoning.

43. Their predecessors schemed. But the success of all schemes rests with Allah. He knows what all men do. The unbelievers shall soon know who shall gain his end in this world.

44. The unbelievers say : 'You are no apostle.' Say : 'Allah is enough of a witness between you and me. And so are those who have knowledge of the Book.'

1. Razi.

CHAPTER 14

ABRAHAM

1. In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Seeing¹.

We have revealed to you this Book so that, by the leave of their Lord, you may lead men out of darkness into light, to the path of Allah, the Mighty, the Praiseworthy, to whom belongs all that is in the heavens and all that is on the earth.

When a dreadful punishment befalls the unbelievers they will call woe on themselves². They prefer the present life to the next one, and forsake the path of Allah, and try to paint it as crooked. They have gone far astray.

5. We sent no apostle but he spoke the tongue of his people, so that he could explain his message to them. Yet Allah leaves in error³ whom He will and guides whom He will. He is the Mighty, the Wise.

6. We sent Moses with Our signs, saying : 'Lead your people out of darkness into light, and remind them of Allah's blessings and punishments⁴.

Behold ! these stories provide signs for every steadfast and grateful man.

7. Recall the time when Moses said to his people : 'Remember Allah's favour to you when He saved you from Pharaoh's people : for they subjected you to painful suffering, slew your sons, and spared your women. It was indeed a great trial

1. Alif Lam Ra.

2. Razi : يولولون من عذاب شديد و يصيحون منه ويقولون يا ويلاه .

3. Razi. 4. Akrab ; نعمه و نعمة .

from your Lord. Recall the time¹ when your Lord proclaimed : 'If you render thanks, I will bestow more favours on you. But if you refuse, you will find that My punishment is severe.'

9. And Moses continued : 'If you and all that are on the earth turn thankless, remember that Allah needs no thanks. He is praiseworthy in His own right.'

10. Have you received no stories of your predecessors, the people of Noah, the Aad, and the Thamoud, and those who came after them, whom none but Allah knows ? Their apostles came to them with clear signs, but they jeered² at them, and said : 'We reject all with which you have been sent. In fact we have grave doubts about the faith to which you call us.'

11. Their apostles said : 'Are you in doubt about Allah, the Creator of the heavens and the earth ? He calls you to Himself to forgive you your sins and to give you respite to the end of your lives.'

They said : 'You are but mortals like us. You want to stop us from worshipping what our fathers worshipped. You had better bring us clear proof.'

12. Their apostles replied : 'It is true that we are only mortals like you. But Allah shows His favour to such of His servants as He will. We can bring you no proof except by the leave of Allah. We trust in Him³ ; for in Allah alone should the believers put their trust. What excuse have we not to put our trust in Allah when He has shown us our ways ? We shall bear your persecution patiently ; for in Allah alone let them put their trust who have learnt to trust in Allah.'

14. The unbelievers then said to their apostles : 'You had better return to our faith or we will expel you from our country.' Their Lord then sent His revelation to the apostles, saying : 'We

1. Razi. 2. Kashshaf & Beydawe. 3. Beydawee.

will destroy the wrongdoers and let you occupy the country after them. This promise shall hold good for all those who fear My majesty and fear My warning.'

16. They sought judgment, but when it came all obstinate tyrants were disappointed. Hell lies before them where they will be given putrid water to drink. They will try to sip it, but hardly swallow. Death will make for them from every quarter, yet they will not die. And they shall see before them a harsh doom.

19. The works of those who denied their Lord¹ are like ashes over which the wind sweeps on a stormy day. They have no power at all to reap the fruit of their deeds. Their error is great indeed.

20. Do you not see that Allah has created the heavens and earth to suit the requirements of truth? If He wills He can destroy you and bring a new creation. This will be no difficult thing for Allah.

22. Beware of the day when² men will sally forth to Allah in a body, so that the weak shall say to the haughty: 'We were your followers. Can you in any manner³ save us from Allah's punishment? They will reply: 'Had Allah guided us, we would have guided you. It makes no difference whether we lament or show patience. There is no escape for us.'

23. When Our judgment has been passed the Devil will say to the unhappy people: 'Allah made you a true promise. But I made you a promise and failed you. I had no power over you. All that I did was to call you. But you responded to me. So do not blame me. You should better blame yourselves. I can render you no help nor can you render me any help. In as much

1. Razi : كرماد : مثل اعمال الذين كفروا برهم كرماد .

2. See V. 49. It means : واذكر يوم يبرزوا لله جميعا .

3. Beydawee.

as you associated me with God, I have already declared that I have nothing to do with it.'

Behold ! there awaits the wrongdoers a painful chastisement.

24. But those who believe and do good deeds will be admitted to gardens served with running streams. By the leave of their Lord, they shall live there for ever and be greeted with peace.

25. Behold ! how your Lord compares a good word to a good tree of which the roots are firm and branches spread out into the skies, and which gives its fruit at all times by Allah's leave. Allah recites parables to men so that they may take heed.

27. But the evil word is like an evil tree which can be uprooted from the surface of the earth and has no stability.

28. Allah strengthens the believers with a true word¹ in the present life and the next ; and Allah leaves the wrongdoers in error. Allah does what He will.

29. Look² at the men who, rather than give thanks, deny the bounty of Allah. They have landed their people in the House of Ruin, hell. They shall go to it. What a wretched place to rest !

31. They have set up gods besides Allah to lead men astray from His path. Say : 'Enjoy yourselves while you can. You are heading for hell.'

32. Tell My faithful servants to observe prayer and to spend, openly and secretly, out of that which We have given them, before the day comes when no trading or friendship will help.

33. Allah is He Who created the heavens and the earth. He sends down water from the clouds and thereby brings forth

1. That there is no god but Allah. 2. Jalalain : تَنْظُر .

fruit for your sustenance. He has harnessed for you the ships, so that they may sail upon the sea by His leave. He has harnessed for you the sun and the moon, which are in constant motion. He has harnessed the night and the day for you. He has given you all that you asked from Him. Try as you may, you cannot count the bounties of Allah. Surely, man is very unjust, very ungrateful.

36. Recall the time when Abraham said : 'Lord, make this city a haven of peace, and save me and my children from serving idols. Lord, these idols have led many men astray. He that follows me belongs to me. As for the man that disobeys me, I can only say that You are most forgiving, infinitely merciful.

38. 'Lord, I have settled some of my children in a desolate valley, in the vicinity of your Sacred House. Lord, I have done this so that they may observe prayer. Then make the hearts of men turn towards them, and provide them with fruit, so that they may give you thanks.

39. 'Lord, You know all that we hide and all that we profess. There is nothing in heaven or on earth which is hidden from Allah.

40. 'Praise be to Allah who has, in spite of my old age, given me Ishmael and Isaac. Surely, my Lord hears the prayer.

41. 'Lord, make me and my children steadfast in prayer. Lord, accept my prayer.

41. 'Lord, forgive me, my parents, and the believers, on the Day of Judgment.'

43. Do not think that Allah is ignorant of the activities of the wrongdoers. He only defers their punishment to the day when the eyes of men will be transfixed and they shall stampede in panic with their heads erect. Their eyes will be lost in a constant gaze and their hearts will be devoid of hope¹.

45. Warn these men of the day when punishment shall overtake them, and the wicked shall say : 'Lord give us respite for a little while. We will obey Your call and follow the apostles.'

Allah will say to them : 'Have you not been swearing before now that you will live for ever¹. You said this though you occupied the habitations of those who had wronged themselves, and it had been explained to you how We had dealt with them, and We had recited their stories to you.'

47. They have hatched their plots. But even if they have plots which can move mountains, Allah has the answer to their plots².

49. Do not think that Allah will break the promise He made to His apostles. Mighty is Allah, the Lord of vengeance.

49. Beware of the day when the earth shall be replaced by another earth, and the heavens shall be superseded by other heavens, and men will appear before Allah, the One, the Supreme. On that day you will find the guilty bound together in chains. Pitch will form their raiments and fire will envelop their faces, so that Allah will reward every one of them according to his deeds. Swift will be Allah's reckoning.

53. The Koran is a message to all men, so that they may know that He is the One and the only God, and so that wise men may take heed.

1. Beydawee. 2. Beydawee.

CHAPTER 15

AL-HIJR

In the Name of Allah, the Gracious, the Merciful.

I am Allah, the Seeing¹.

2. These are verses of the Perfect Book and the Koran that distinguishes the right from the wrong.

3. The unbelievers will often wish that they had been Muslims. Leave them alone to eat and enjoy themselves and let false hope beguile them. They shall soon know the consequences.

5. We destroyed no city but its fate was a known decree.

6. No nation can run away from its fate nor can they delay it.

7. They say : 'O you to whom the Law has been revealed, you are surely mad. Why do you not visit us with angels, if you speak the truth?'

9. We send no angels until the punishment² becomes due. Yet once We send them, no respite will be given to the unbelievers.

10. It was We who revealed the Koran, and it is We who shall guard it.

11. We sent apostles before you to former peoples. Yet no apostle ever came to them but they mocked at him.

13. Just as We made this tendency run in the bygone peoples, so have We made it run in the minds of these guilty men. They do not believe in the Prophet though the example of their predecessors is before them.

1. Alif Lam Ra. 2. Jalalain.

15. Even if We open to them the gates¹ of heaven and they ascend through them in broad daylight², they will say : 'Our eyes have been dazzled. Rather we have all been bewitched.'

17. We have set up constellations in the heavens. We have decked out the heavens for those who would examine them, and have guarded them from all accursed devils. But if any one of them steals a hearing, a fiery flame pursues him.

20. We have spread out the earth, have placed upon it firm mountains, have grown upon it all suitable things, and have provided in it means of livelihood for you and for all those whom it is not for you to provide.

22. We have plenty of stores of all things. But We make them available³ only according to a prescribed scale.

23. We send winds pregnant with clouds, so that We pour down water from the clouds and give it to you to drink. It is not permissible for you to store it to the detriment of others⁴.

24. It is We who give life and death. It is We who are Everlasting⁵.

25. We know those among you who are foremost and We know those among you who are laggards. Your Lord will gather all men together. He is the Wise, the Knowing.

27. We created man from dry clay, formed from⁶ black mud, fashioned into shape.

28. And We created the jinn before him from smokeless fire.

29. Recall the time when your Lord said to the angels : 'I am going to create man from dry clay, formed from black mud,

1. Razi. 2. Razi : *ولا تقول العرب ظل يظل الا لكل عمل عمل بالنهار*.

3. Raghīb. 4. Tabarī : *بما عين*. 5. Lane & Beydawee. 6. Razi.

fashioned into shape. When I have made him and have breathed My spirit into him, bow down and do obeisance to him.'

31. And when He created him, the angels bowed down one and all. But not Iblis. He refused to do obeisance.

33. 'Iblis,' said Allah, 'what is wrong with you that you do not bow?'

34. He replied: 'It does not behove me to bow down before man whom You have created from dry clay, formed from black mud, fashioned into shape.'

35. 'Begone from here,' said He. 'You are accursed. My curse shall hang on you till the Day of Judgment.'

37. He said: 'Lord, grant me respite till the day they are raised to life.'

38. He said: 'You are granted respite till the day of which the time is known to Me.'

40. 'Lord,' said he, 'since you have condemned me, I shall make their sins look pleasant to men during their stay on the earth. In fact, except for your sincere servants, I will seduce them all.'

42. He said: 'The path that My sincere servants follow¹ leads straight to Me. You shall have no power over My servants. Different however is the case of those erring men that follow you. Hell is the destination of them all. It has seven gates. Each gate shall take a portion of them.'

46. As for the righteous, they shall live amongst gardens and fountains.

47. It will be said to them: 'Enter paradise to live in peace and safety.'

1. هذا سائد الى الاخلاص اى هذا الطريق فى العبودية طريق
على مستقيم .

48. We shall remove every vestige of rancour from their hearts. They will be like brothers, sitting on couches face to face. There they shall suffer no toil, nor shall they ever be removed from there.

50. Prophet, tell My servants that I am most forgiving, infinitely merciful, and that My punishment is severe.

52. Tell them the story of Abraham's guests. When they went to him and greeted him with peace, he said : 'We feel afraid of you.'

54. 'Have no fear,' they said : 'We bring you the happy news of the birth of a learned son.'

55. He said : 'Do you give me this news when I am in the grip of old age ? What sort of news do you bring ?'

56. They said : 'We have given you the true news. Do not despair of the mercy of Allah.'

57. He said : 'Only those that are lost despair of the mercy of their Lord.'

58. Then he added : 'Messengers of Allah, what is your errand ?'

59. They replied : 'We have been sent to destroy¹ a lawless people. But the house of Lot do not belong to them. We² shall save them all except the wife of Lot ; for we have ordained that she shall stay behind.'

62. And when Our messengers came to Lot³, he said : 'I apprehend evil from you.'

64. They said : 'You need have no apprehension. We only bring you news of the punishment which they doubted. We

1. Jalalain : لا اله الا الله.

2. Just as an envoy speaks on behalf of his master, the messengers spoke on behalf of Allah (Razi).

3. Lane & Jalalain : آل is redundant.

bring you the truth, and we speak the truth. Leave with your people in the latter part of the night, following in their rear. Let none of you lag behind, and go to where you are told.'

67. We apprised Lot of the fact that they would be utterly destroyed by the morning.

68. Now the townsfolk came to Lot rejoicing.

69. He said : 'These are my guests. Do not disgrace me. Have fear of Allah and do not shame me.'

71. They said : 'Did we not ask you not to entertain all sorts of people ?'

72. He said : 'Here are my daughters. Take them as hostage¹, if you must.'

73. By your life, they were wandering about aimlessly in a fit of frenzy.

74. But a roaring noise caught them at sunrise, so that We turned their townships upside down, and rained upon them stones of baked clay. Behold ! in this there are signs for those who can interpret signs.

77. The ruins of these townships lie on a road which still exists. Behold ! in this there is a sign for the believers.

The owners of the wood were a wicked people. So We took vengeance on them. Behold ! the ruins of both of their townships lie on a visible highway.

81. The owners of Hijr² denied their apostles. We gave them Our signs, but they turned away from them. They used to hew houses out of mountains to live in safety. But the morning found them caught in a roaring noise, so that all that they had stored was of no avail to them.

1. جواب شرط محذوف See note under 11 : 79.

2. The land of the people of Thamoud (Akrab).

86. We have created the heavens and earth and all that lies between them only to suit the requirements of truth. Their hour of doom is sure to come. Then turn away from them with grace. Your Lord is All-creating, All-knowing.

88. We have given you seven verses which are recited over and over again, and the magnificent Koran.

89. Do not extend your eyes to the fleeting enjoyments We have given to some people among them, nor grieve over them. Be kind and gentle to the believers, and say : 'I have come to give you a plain warning.'

91. We will punish them as We did those who split themselves up into factions, those that tore their book¹ into shreds.

92. By your Lord, We shall question them all about their misdeeds.

93. Declare openly the message you are commanded to deliver, and leave the idolaters alone. We shall revenge you on those who mock at you, those that set up other gods besides Allah. They shall soon know the consequences.

98. We know that your mind is distressed at what they say. Give glory to your Lord and sing His praise and prostrate yourself before Him. And worship your Lord till you breathe your last.

1. Shaukani.

CHAPTER 16

THE BEE

In the Name of Allah, the Gracious, the Merciful.

2. The judgment of Allah has come. You do not need to expedite it. He is beyond and far above the things they associate with Him.

3. By His own command He sends down angels carrying revelations to such of His servants as He will, saying : 'Warn men that there is no god but I, and that Me alone they shall fear.'

4. He has created the heavens and earth to suit the requirements of truth. He is far above the things they associate with Him.

5. He created man from a drop of fluid, and behold ! what a perspicuous and sound debater he has turned out to be.

6. And He has created the cattle. They provide you with warm clothing and other benefits ; and through them you obtain your food¹. They look graceful to you when you bring them home in the evening and when you drive them out to pasture. They carry your burdens to lands which you could otherwise reach only by putting yourself to great hardship. Indeed your Lord is most compassionate, infinitely merciful.

9. And He has created horses, mules, and donkeys, so that you may ride them and look graceful. And He will create other such things of which you have no knowledge.

10. It is for Allah alone to show the right path ; for many

1. غالب اطعمتكم منها . Razi :

are the ways that lead astray. Indeed if He will, He would guide you all.

11. It is He who sends down water from the clouds. It provides you with drink and produces the plants on which you pasture your cattle. And thereby He grows your crops, olives, palms, vines, and all kinds of fruit. In this there is a sign for thoughtful men.

13. He has harnessed for you the night and the day, and the sun and the moon. And the stars stand harnessed by His command. In this there are signs for wise men.

14. He has harnessed for you various kinds of things He has produced on the earth. In this there is a sign for the men who would learn.

15. It is He who has harnessed for you the sea, so that you may eat of its fresh flesh and bring forth out of it ornaments for your wear. You can see the ships ploughing through it. They do it so that you may seek His bounty¹ and render Him thanks.

16. He has placed mountains upon the earth, so that it may not rock you. And He has equipped it with rivers, roads, and landmarks, so that you may find your way. And by the stars men find their directions.

18. Is He that creates out of nothing² like those who can create nothing? Will you take no heed?

19. Try as you may, you cannot count the bounties of Allah. Though He knows all that you conceal and all that you profess, Allah is most forgiving, infinitely merciful.

21. The things they call on besides Allah create nothing. Rather they are themselves created. They are dead, not living.

1. *i.e.* do trade. (Kashshaf & Beydawee). 2. Lane.

And they do not know when men shall be raised to life.

23. Your God is one God. Those that do not believe in the hereafter are full of vanity. Their hearts are strangers to the truth. Surely Allah knows all that they conceal, all that they profess. He has no love for such vain men.

25. When the unbelievers are asked : 'What do you think of that which your Lord has revealed,' they say : 'They are mere stories of the ancients.'

26. They say it, so that on the Day of Judgment they may fully bear their own burdens and may share the burden of those whom in their ignorance they lead astray. Look, how evil is the burden they shall bear !

27. Their predecessors hatched schemes. But Allah struck at the very roots of their foundations, so that the sky fell upon them and punishment overtook them from quarters unperceived.

28. That is not all. He will disgrace them on the Day of Judgment, and say : 'Where are My so-called partners on whose account you used to quarrel with the believers ?'

The men of knowledge will then say : 'This day disgrace and punishment shall be the lot of the unbelievers.'

29. Those whom the angels carry off while they are engrossed in suicidal activities, will, when they are on the point of death¹, offer to submit, saying : 'We have done no evil.'

The angels will say : 'O yes, you have. Allah knows all that you have been doing. Now enter the gates of hell. You shall live in hell for ever.'

How evil will be the abode of the haughty !

31. As for the righteous, when they are asked : 'What do you think of that which your Lord has revealed ?' they say : 'It

1. Beydawee & Razi : عند القرب من الموت .

is superb.' There is a good reward in this world for those who do good. But the reward they shall have in the next world will be the best. How excellent will be the abode of the righteous !

32. They shall enter the gardens of Eden served with running streams. They shall have there all that they desire. That is how Allah shall reward the God-fearing, those who are happy when the angels carry them off, saying : 'Peace be on you. Enter paradise because of your good deeds.'

34. Do the unbelievers wait for the angels to descend upon them or the judgment of your Lord to visit them ? Their predecessors acted as they do, so that the evil consequences of their deeds befell them, and they were caught by the very thing¹ they mocked at. Indeed Allah did them no wrong, but they wronged themselves.

36. The idolaters say : 'Had Allah pleased, neither we nor our fathers would have worshipped anything besides Him ; nor would we have forbidden anything without His sanction.'

Their predecessors acted as they do. But the apostles are responsible only for delivering their message in clear terms.

37. We raised an apostle in every nation, saying : 'Worship Allah and forsake the devils.'

Thus there were some among them whom Allah guided while there were others among them who were condemned to be left in error. Travel on the earth and see what was the end of those who denied their prophets.

38. Prophet, keen as you may be to guide them, Allah will not guide those whom He declares as lost. They shall have none to help them.

39. They swear by Allah by their most ardent oaths that Allah

1. Punishment.

will not raise the dead to life. Yes, He will, so that He may explain to them the things over which they differed, and so that the unbelievers may know that they were liars. It is a promise which He has guaranteed. But most men do not know this.

41. When we desire a thing to be, We only command it to be, and it comes to be.

42. We will provide a good place in this world for those who, having been persecuted, fled their homes for the cause of Allah, are steadfast, and put their trust in their Lord. And the reward that awaits them in the next world is greater still, if they but knew.

44. We sent no apostles before you but they were men to whom We gave Our revelations. We sent them with Our signs and scriptures. Ask the People of the Book, if you do not know it.

We have revealed to you the Law, so that you may explain to men what has been sent down to them, and that they may ponder over it.

46. Have those who make evil plots made sure that Allah will not send them down into the bowels of the earth. Or have they made sure that punishment will not visit them from quarters unperceived? Or have they made sure that He will not haul them up in the course of their journeys, so that they shall not be able to escape? Or have they made sure that He will not destroy them gradually? Yet your Lord is most compassionate, infinitely merciful.

49. Do they not see the things Allah has created? Their shadows move to the right and the left, making obeisance to Allah in humble supplication.

50. All the creatures of the heavens and the earth as well as the angels make obeisance to Allah. They do not disdain to

worship Him. They fear their Lord above them and do what they are told.

52. Allah says : 'Do not worship two gods. He is only one God. I am He¹. Fear none but Me.'

53. All that is in the heavens and on earth belongs to Him. Obedience is due to Him alone. Will you still fear anything other than Allah ?

54. Whatever blessings you have come from Allah. And to Him you cry for help when misfortune befalls you. Yet no sooner does He remove your affliction than some of you begin to worship other gods besides your Lord in order to deny His favours. You may enjoy yourselves for a while. You shall soon know the consequences.

57. They set apart a portion of the gifts We have given them for the idols that know nothing. By God, they shall be called upon to account for their idol-worship.

58. Though they would like to have for themselves what they desire², they assign daughters to Allah. Holy is He !

59. When the birth of a female child is announced to one of them, his face clouds up and he chokes with grief. He hides himself from his people because of the bad news, thinking whether to keep her alive in shame or to commit her to dust. Behold ! evil is the judgment they make.

61. Evil are the ways of those that do not believe in the hereafter. But sublime are the ways of Allah. He is Almighty, All-wise.

62. Were Allah to punish men for their iniquity, He would leave no creature on the face of the earth. But He gives

1. Beydawee : النكاح مبالغت في الترهيب فكنه قال فانا نقل من الفية الى النكاح مبالغت في الترهيب فكنه قال فانا

2. i.e. sons.

ذلك فايى ترهبون .

them respite for a given time. Yet when their time is come, they cannot delay it by a single moment nor can they run away from it.

63. They assign to Allah what they hate for themselves. Nonetheless their tongues run with the lie that they shall have the best of every thing. There is no doubt that there awaits them hell, and that they shall be left there.

64. By God, We sent apostles to the nations who preceded you. But the Devil made them take pride in their evil deeds. This day he is again their friend, so that there awaits them a woeful punishment.

65. We have sent you the Book for no other purpose than that you should explain to men the things over which they differ, and that it may be a guide and a blessing to the people who would believe.

66. Allah has sent down water from heaven and has thereby made the dead earth spring into life. In this there is a sign for the men who would listen.

67. You have evidence in the cattle which should lead you from ignorance to knowledge. We feed you with pure milk which lies in their bellies between the faeces and the blood, and is sweet to drink.

68. And We feed you with the fruit of the palm and the vine. You obtain from it intoxicants and wholesome food. In this there is a sign for wise men.

69. Your Lord inspired the bee, saying : 'Make your hives in the mountains, trees, and the trellises they put up, and feed on every kind of fruit and walk humbly in the ways of your Lord.'

There comes forth from its belly a drink of various hues,

which is a cure for men. In this there is a sign for thoughtful men.

71. Allah creates you, and He calls you to death. There are some of you who reach a miserable old age, so that all their knowledge yields to ignorance. Allah is All-knowing, All-powerful.

72. Allah has given more means of livelihood to some of you than to others. But the favoured ones would not restore to their bondsmen their share¹, even though they are equally entitled to it². Would they deny the bounty of Allah ?

73. Allah has given you wives from your own species, and has given you sons and grandsons from your wives, and has given you all good things. Will men still believe in false gods, and deny the bounty of Allah ?

74. They worship besides Allah idols which have no power to give them anything from the heavens or the earth. In fact they have no power over anything³.

75. Make no images⁴ for Allah. Allah knows its evil while you do not know.

76. Allah narrates a parable : There is a man who is a slave and is the property of another and has no power over anything ; and there is another whom He has given a good fortune and he spends out of it secretly and openly. Can they both be alike ? All praise belongs to Allah. Yet most of them do not know this.

77. Allah narrates another parable : There are two men. One of them is dumb, and good-for-nothing, and is a burden on his master. Wherever he sends him, he brings no good. Can

1. Lane. 2. Razi. 3. Jalalain.

4. Beydawee & Jalalain : اشباحاً .

he be like the man who enjoins justice and follows the straight path?

78. To Allah belong the secrets of the heavens and the earth. The hour of Resurrection will come in the twinkling of an eye, or faster still. Behold Allah has power over all things.

79. Allah brings you forth from your mothers' wombs devoid of all knowledge. And He gives you ears, eyes, and hearts, so that you may render Him thanks.

80. Do they not see the birds suspended in the middle¹ of the sky? None sustains them there but Allah. In this there are signs for the men that believe.

81. Allah has made your houses a place of rest for you. And from the skins of the cattle He has made for you tents² which you find light on the day you journey and on the day you halt. And out of their wool, their fur, and their hair, He makes for you household goods and other articles of use which serve you for a given time.

82. Allah has given you shelter from the sun in the things that He has created. He has provided shelters for you in the mountains. He has given you garments to protect you from heat, and coats of mail to protect you in your fights. Just as He has given you these things, He has shown you His last favour, so that you may submit to Him.

83. Prophet, if still they turn their back on you, know that your duty is only to deliver your message in clear terms.

84. They recognize the bounty of Allah, and then deny it. Most of them have no sense of gratitude.

85. Beware of the day when We shall raise a witness from every nation, and the unbelievers will not be permitted to offer

1. Lane. 2. Lane.

excuses, nor shall they be allowed to make amends. When the wrongdoers face their punishment, it shall not be reduced, nor shall they be reprieved.

87. When the idolaters see their idols, they will say : 'Lord these are our idols whom we worshipped besides You.'

But the idols will retort : 'Surely you are liars.'

88. On that day they shall offer to be reconciled with Allah, and their idols will forsake them.

89. Because of the evil they have wrought, We shall enhance many times over the punishment of those who disbelieved and turned men away from the path of Allah.

90. Beware of the day when from every nation We shall raise a witness who shall hail from them and testify against them, and shall raise you as a witness against these people.

We have revealed to you the Book which explains every thing, is a guide and a blessing and good news to those who are reconciled with Allah.

91. Allah enjoins justice, sincerity¹, and charity to one's kindred, and forbids indecency, evil, and transgression. He admonishes you so that you may take heed.

92. Keep your covenant with Allah once you have made it ; and do not break your oaths once you have ratified them, making Allah your surety. Allah knows how you conduct yourselves.

93. Do not be like the woman who breaks her yarn into shreds after strongly spinning it. You use your oaths to deceive one another, so that one nation may become more powerful than the other. Remember that Allah tries you thereby. And on the

1. Lane.

Day of Judgment He will tell you the truth about all your differences.

94. Had Allah so pleased, He would have made you follow one and the same faith. But as it is, He sends astray whom He will, and guides whom He will. Indeed you shall be called upon to account for your conduct.

95. Do not use your oaths to deceive one another, or you will lose your ground after having firmly held it, taste the evil consequences of forsaking the path of Allah, and suffer a severe punishment.

96. Do not sell for a mean price the covenant you made with Allah. The reward which Allah has for you is better for you, if only you knew.

97. That which you have is transitory, but that which Allah has is lasting.

Indeed We shall give their reward to the steadfast according to their noblest deeds.

98. To those men and women who believe and act righteously, We shall grant a happy life. We shall give them their reward according to their noblest deeds.

99. When you recite the Koran, seek refuge in Allah from the accursed Devil. He has no power over those who believe and put their trust in their Lord. He has power only over those who make friends with him and worship idols under his influence.

102. Allah fully knows the need of what He reveals. Yet when We replace a revelation with another revelation, they say to you : 'You are nothing but an inventor of lies.'

The truth is that most of them know nothing.

103. Say : 'Bringing it from your Lord, the Holy Spirit has revealed the Koran, comprising the truth. Allah has revealed it so that He may strengthen the believers in their faith, and so that it may serve as a guide and good news to those that surrender themselves to His will.'

104. We know that they say that it is a man who instructs him. But the tongue of the man to whom they allude is foreign, while the Koran is in chaste Arabic.

105. Allah will not guide those who do not believe in Allah's revelations. Not only that. There awaits them a woeful punishment.

106. It is only those who do not believe in Allah's revelations that invent lies. It is they who are liars.

107. Those that deny Allah after they have believed in Him shall be sternly punished¹. But not those who are forced to recant while their hearts are firm in their faith. Yet those who accept unbelief from the core of their hearts shall incur the wrath of Allah and be severely punished. That is because they prefer the present life to the next, and because Allah does not guide the unbelievers.

109. These are the men whose hearts, eyes, and ears have been sealed by Allah. They are the really ignorant men. There is no doubt that they will be losers in the hereafter.

111. But those who fled their homes after they had been persecuted, fought for the cause of Allah, and remained steadfast, will ultimately find that your Lord, your own Lord, is most forgiving, infinitely merciful.

112. Beware of the day when everyone will come pleading for himself, and every soul will be fully rewarded for its deeds, and no injustice will be done to men.

1. Beydawee & Razi : خبره محذوف .

113. Allah recites the story of a city. It enjoyed security and peace. It received its provisions from all quarters, and in plenty. But it denied the bounties of Allah, so that because of what its citizens had done Allah made it the home of famine and fear. There came to them an Apostle who belonged to them. But they denied him, so that Our punishment overtook them while they were steeped in transgression.

115. Believers, eat of the lawful and good things Allah has given you, and give thanks for Allah's bounties, if it is He that you worship.

116. He has forbidden you only carrion, blood, swine's-flesh, and that which is sacrificed in other than Allah's name. But he that eats them under necessity, and has no intention to disobey or transgress, will find that Allah is most forgiving, infinitely merciful.

117. Do not say, with your tongues running with lies, inventing¹ a lie in the name of Allah: 'This is lawful, this unlawful.' Indeed those that invent lies in the name of Allah shall never prosper. They may enjoy themselves for a brief spell, but there awaits them a woeful punishment.

119. We have already forbidden the Jews all that We have related to you. But We did them no wrong. Rather they wronged themselves.

120. Those who commit evil in ignorance and then repent and mend their ways, will find that for those who repent your Lord, your own Lord, is most forgiving, infinitely merciful.

121. Abraham was a host in himself, obedient to Allah and devoted to Him. He was no idolater. He rendered Him thanks for His bounties. Allah chose him and guided him to the right path. He gave him the comforts of life² in this world.

1. Razi : العاقبة : 2. Lane.

and in the next he will be numbered with the righteous.

124. Prophet, to crown our bounties on Abraham¹, We sent you the revelation, saying : 'Follow the creed of Abraham, the devotee of Allah. He was no idolater.'

125. The Sabbath was made to recoil² on those who were at odds over it. Your Lord will judge all their differences on the Day of Judgment.

126. Prophet, call men to the way of your Lord with philosophy³ and kind advice ; and argue with them in a most pleasing manner. Your Lord knows those who go astray from His path, as He knows those who follow the right path.

127. Believers, if revenge you must, revenge in measure with the injury sustained by you. But if you endure patiently, remember that patience is best for those who can endure with patience.

128. Prophet, endure with patience. Remember, however, that it is only with the help of Allah that you can exercise patience. Do not grieve for the unbelievers, nor distress yourself at their intrigues. Allah is with those who are upright, those who do good.

1. Razi. 2. Beydawee : *و بال السبت* . 3. Lane.

CHAPTER 17

THE CHILDREN OF ISRAEL

In the Name of Allah, the Gracious, the Merciful.

2. Glory be to Him who carried his servant by night¹ from the Sacred Mosque to the Distant Mosque², whose precincts He has blessed, so that He might show him some of His signs. He is All-hearing, All-seeing.

3. As for Moses, We gave him the Book, and made it a guide for the Children of Israel, saying: 'O offspring of those whom We carried in the ark with Noah, who was Our grateful servant, put your trust in none but Me.'

5. We told the Children of Israel in the Scriptures: 'Twice you shall do evil in the land, and turn exceedingly arrogant.'

6. Children of Israel, when the time of the first of these two prophecies came, We roused against you Our men who were great fighters, and they penetrated into the innermost recesses of your country³. Indeed it was a prophecy which was bound to be fulfilled.

7. Then We gave you power over them, and helped you with wealth and sons, and increased your man-power. We said: 'If you do good, you shall do good to yourselves; and if you do evil, you shall do it to yourselves.'

And when the [time of the second prophecy came, We again roused Our men against you⁴ to destroy your glory, and to invade the Temple as they had invaded it the first time, and to lay waste completely all that they conquered.

1. Relates to the vision of the Holy Prophet known as Isra.

2. Solomon's temple of Jerusalem. 3. Lane. 4. Beydawee.

9. Your Lord will again have mercy on you. But if you return to your ways, We shall return with Our scourge. Not only that, We shall cast you into hell which We have made as a prison-house for the unbelievers.

10. This Koran guides to that which is most upright. It gives to the believers who do good deeds the tidings that there awaits them a great reward, and proclaims that We have a grievous punishment in store for those who do not believe in the hereafter.

12. Man prays for evil when he should pray for good. Man is extremely hasty.

13. We have made the night and the day two sign-posts, so that you may learn the count of years and the measure of time. And We obliterate the sign of the night and display the sign of the day, so that you may seek the bounty of your Lord. We have explained everything in detail.

14. We make every man's deeds cling to his neck. And on the Day of Resurrection We shall confront him with a book, in which he will find all his deeds laid bare¹.

15. It will be said to him: 'Read your book. Today your own conscience will suffice to reckon with you.'

16. He that follows guidance does it to his own good; and he that goes astray shall himself suffer the loss. No soul that bears a burden shall bear the burden of another.

We do not punish unless We have raised an apostle. When it is time² that We should destroy a city, We impose an ordinance on its lawless people, and they revolt against it, so that it stands condemned and We destroy it utterly.

18. So many generations We destroyed after Noah. You

1. Tabari : يصادفه منشوراً بأعلاه .

2. Beydawee : دنا وقته المقدر كقولهم اراد المريض ان يموت :

need none other than your Lord to know and be a witness to the sins of His men.

19. To those that desire the transitory life, We shall give an immediate reward in this life, giving what We please to whom We will. But We shall not leave them like this. We have prepared hell for them. They shall enter it, condemned and rejected.

20. As for those who choose the life to come, strive hard for it, and are believers, they shall reap the fruit of their labour¹.

21. To all of them, these and those, We give from the bounty of your Lord. Indeed the bounty of your Lord is not confined to any class of men².

22. Look, how We have exalted some of them over others in the present life ! Yet the life to come holds out greater ranks and greater merits.

23. Man, set up no gods besides Allah. If you do, you shall stand disgraced and forsaken.

24. Your Lord enjoins you to worship none but Him, and to be good to your parents. If, while living with you, either or both of them attain old age, say no harsh word to them nor reproach them. Rather speak to them kind words. Treat them with humility and compassion, and say : 'Lord, have mercy on them like they had on me when³ they brought me up as a child.'

26. Your Lord knows your minds best. If you become righteous, you will find that He is extremely forgiving to those who are penitent.

27. Give to the kinsman, the poor, and the wayfarer their

1. Beydawee : فان شكر الله الثواب على الطاعة .

2. Lane.

3. Jalalain : كما رحمتي حين رباني صغيرا .

dues, but do not squander your wealth extravagantly ; for the prodigal are like¹ devils, and the Devil is always ungrateful to his Lord.

29. If you cannot help them² while you await and expect the bounty of your Lord, at least speak to them a kind word.

30. Be neither miser nor spendthrift, lest you should incur blame or become penniless.

31. Your Lord multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases. He knows His men inside out.

32. Do not slay your children for fear of want. It is We who provide for them as well as for you. Indeed it is a great sin to slay them.

33. Keep away from adultery. It is an abominable act, an evil practice.

34. Except for a just cause, do not slay anyone whom Allah has forbidden you to slay. We have given the right to demand retribution to the heir of the man who is wrongfully slain. But let him not exceed the limits in slaying ; for even the culprit has the protection of law.

35. Do not touch the property of an orphan until he attains his majority³, except in good intention. Keep your agreements ; for you shall be called upon to account for your agreements.

36. Give full measure when you measure, and weigh with even scales. This is good, and best in the long run.

37. Make no accusation⁴ of which you have no knowledge :

1. Beydawee & Razi : أمثالهم & Lane. 2. Beydawee & Razi.

3. When he attains his majority the property is to be returned to him. (4 : 7).

4. IbiñiKathir : لا ترمع احداً .

for the ears, the eyes, and the hearts shall all be called upon to account for it.

38. Do not walk haughtily on the earth. You can neither rend the earth nor match the mountains in height.

39. All these things are such that the sin inherent in them is hateful in the eyes of your Lord.

40. These commandments are a part of the wisdom your Lord has revealed to you¹. As for the other part, set up no other god besides Allah; for if you do, you shall be cast into hell, condemned and rejected.

41. Unbelievers, has your Lord favoured you with sons and chosen angels as daughters for Himself? Monstrous is the blasphemy you speak.

42. In this Koran We have explained things in different forms so that they may take heed. But it helps only increase their aversion.

43. Say : 'Had there been, as the idolaters say, other gods besides Him, they would have sought to overpower² the Lord of the Mighty Throne.'

44. He is beyond, and much and far above the things of which they speak. The seven heavens, the earth, and all those who are in them, sing His praise. In fact there is not a thing that does not sing His praise and give glory to Him. But you do not understand their praise. Benign is He, and most forgiving.

46. When you recite the Koran, We place between you and those who do not believe in the hereafter an impregnable veil. We cover their hearts with veils and plug their ears with a heavy stuff, lest they should understand it. And when you mention

1. The Prophet. 2. Beydawee & Jalalain.

only the name of your Lord in the Koran, they scornfully turn their back on it.

48. We know the purpose with which they listen when they listen to you ; and the purpose with which they confer, when they confer in private and the wrongdoers say : 'You are only following a man who is under a spell and has lost his reason.'

49. Behold, how they depict you. They have lost their path and cannot find a way out.

50. They say : 'Shall we be raised up to a new life when we are reduced to dust and bones ?'

51. Say : 'Yes. Even if you turn to stone or iron or something which you conceive in your minds to be harder still.'

'Who will bring us back to life ?' They will rejoin.

Say : 'The same who created you the first time.'

They will then say, shaking their heads at you : 'When will this come to pass ?'

Say : 'May be it is near. It will be on the day when He shall call you, and you will answer back, singing His praise, thinking that you lived only for a little while.'

54. Tell My servants to speak gracious words, for the Devil is keen to create discord among them. Indeed the Devil is a known enemy of man.

55. Your Lord knows you best. He will have mercy on you, if He pleases : and He will punish you, if He pleases.

Prophet, We have not sent you as a guardian over them. Your Lord knows best those who are in the heavens and on earth. We exalted some prophets above others ; and We exalted David¹ and gave him Psalms.

1. Roohul-bian : تفضيل له .

57. Say : 'Call on those whom you assert as gods besides Him. You will find that they have no power to rid you of your affliction or to transfer¹ it to others.'

58. Those they call on besides Him, themselves solicit the favour of their Lord, competing to be closer to Him. They seek His mercy and fear His punishment. Indeed your Lord's punishment is a thing to be feared.

59. There is no town but We shall destroy it or subject it to a severe chastisement before the Day of Resurrection. This is written in the Law.

60. There is nothing to prevent Us from sending Our signs except that the earlier people rejected them. We gave to Thamoud the she-camel as an eye-opener, but they denied Our signs. Indeed We send signs only to warn men.

61. Recall the time when We said to you : 'Your Lord has power² over all men.'

We made the vision³ which We showed to you, and the race⁴ cursed in the Koran, a trial for mankind. We warn them, but it only leads them to unrestrained⁵ transgression.

62. Recall the time when We told the angels to bow to Adam, and they all bowed except Iblis. He said : 'Shall I bow to him whom You have created out of clay ?'

63. And he added : 'Tell me. Is this the man You have placed above me⁶ ? If You give me respite till the Day of Resurrection, I will conquer all its offspring, except a few.'

64. 'Begone !' said He. 'As for those that follow you, hell

1. Beydawee : تحويل ذالك منكم الى غيركم . 2 Lane

3. See V. 2. This vision signifies the ascendancy of Islam over Mosaic dispensation.

4. The Israelites (Razi).

5. Beydawee : متجاوز الحد .

6. Razi : حذف حرف الاستفهام لان حصوله في قوله (اره يترك) .

is the reward of you all, an ample reward. Beguile with your speech such of them as you can. Urge your horse and foot against them. Share with them their wealth and children. And promise them what you like. (Indeed the promise that the Devil makes to men is nothing but a fraud). Do what you will, you shall have no power over My true servants. They need no guardian other than their Lord.'

67. Your Lord is He Who drives the ships for you in the sea, so that you may seek His bounty. Indeed He is infinitely merciful to you.

68. When you encounter a calamity on the sea, all your gods that you call on are lost to you. But not He. Yet when He brings you safely to land you turn aside. Surely, man is very ungrateful.

69. Have you made sure that He will not make you sink with the shore or send a sand-storm upon you ? For if He does, you will find none to protect you.

70. Or have you made sure that He will not send you back to the sea once again, and send upon you a fierce gale, and drown you for your ingratitude ? Indeed if He does, you shall find none to help you against Him.

71. We have made the children of Adam respected, have carried them over land and sea, have provided them with good things, and have distinctly exalted them over most of Our creation.

72. Beware of the day when We shall call all men along with their leaders. Now those that are given their book in their right hand, will read their book and will be deprived of none of their dues¹. But those who are blind in the present life will be blind in the next. Rather they will be further removed from the right path.

1. Beydawee : لا ينقصون من اجورهم ادنى شئ

74. They wanted¹ to turn you away from the revelation which We have given you, so that you might invent in Our name something different from that which We have revealed to you. Had you done their bidding, they would have taken you for a friend. Indeed, had We not made you steadfast, you would have inclined towards them a little.

76. But in that case We would have made you taste twice over the sufferings of life, and twice over the sufferings of death, and you would have found none to protect you from Our wrath.

77. They want to frighten you and drive you out of Mecca. But in that case, but for a little while, they will not remain there after you.

78. Such has been Our practice with the apostles whom We sent before you. You shall find no change in Our practice.

79. Observe prayer from the time the sun goes down to the time the night darkens. And observe the morning prayer²; for the morning prayer is witnessed by angels³. And wake up for a part of the night to say your prayers. This will be a supererogatory service for you. Indeed your Lord will raise you to an exalted position.

81. Say: 'Lord, grant that when I enter, I enter with truth, and when I depart, I depart with truth⁴. And grant me, by Your grace, power which should sustain me.'

82. And say: 'Truth has come and falsehood has gone. Fleeting indeed is falsehood.'

83. We are revealing the Koran which is a healer and a

1. Lane.

2. Beydawee, Jalalain, Razi, & Ashraf Ali. It has been called the 'Morning Koran' because there is usually a lengthy recitation from the Koran in it.

3. Beydawee, Kashshaf, & Lane.

4. Refers to the flight from Mecca and re-entry into it, or the flight from Mecca and entry into Medina.

blessing for the believers. But it only leads the wrongdoers from loss to loss.

84. When We show favour to man, he turns away and behaves arrogantly. But he despairs when evil overtakes him.

85. Say : 'Everyone acts after his own fashion ; but your Lord knows best who best follows the right path.'

86. They ask you about the soul. Say : 'The soul is the product of the word of my Lord! Little is the knowledge you have been given.'

87. If We pleased We could take away the Koran We have revealed to you. If We did so, you could find none who would manage to restore it to you against Our will. But the mercy of your Lord has let it be. His favour to you is great indeed.

89. Say : 'If men and jinn join together to produce the like of this Koran, they will not produce anything like it, help one another as they may.'

90. In this Koran We have explained in different forms all kinds of things to men. Yet most men will accept nothing short of unbelief.

91. They say : 'We will not believe in you unless you make a spring gush forth from the earth for us ; or come to possess a garden of palms and vines, and make the rivulets spring from its midst ; or, as you assert that it shall happen, make the heavens fall down on us in fragments ; or bring Allah and the angels face to face with us ; or come to possess a house made of gold ; or ascend into the heavens ; but We will not believe in your ascension unless you send down to us a book which we can read.'

Say : 'Glory be to my Lord ! I am but a man and an apostle.'

95. Nothing prevents men from believing when the guidance

1. Beydawee : من الابداء عيات الكائنة بكن .

comes to them except their words : 'Has Allah raised a man for an apostle ?'

96. Say : 'Had there been angels living and going about on the earth, We would have sent down from heaven an angel as an apostle to them.'

97. Say : 'Allah is enough of a witness between us. He knows His servants inside out.'

98. Only those whom Allah guides are rightly guided. As for those whom He abandons, you will find none to help them besides Him. We shall gather them on the Day of Resurrection, dragging them on their faces. They shall be blind, dumb, and deaf. Hell shall be their resort. As often as its flames die, We shall add fuel to the flames.

99. Such shall be their reward ; for they rejected Our revelations, and said : 'Shall we be raised to a new life when we are reduced to bones and dust ?'

100. Do they not see that Allah, who has created the heavens and earth, has the power to create their like ? There is no doubt that He has appointed their time. Yet the wrongdoers will accept nothing short of unbelief.

101. Say : 'Even if you possessed all the treasures of the blessings of my Lord, you would hold them back for fear of depleting them. Niggardly is man indeed.'

102. We gave to Moses nine clear signs. Ask the Children of Israel about it.

When Moses came to them, Pharoah said to him : 'Moses, I take you to be under a spell.'

103. He said : 'You know that none other than the Lord of the heavens and earth has revealed these manifest signs. Pharoah, I take you to be a lost man.'

104. Pharoah then tried to scare Moses and his companions

out of the country. But We drowned him and his comrades, one and all.

105. When Pharoah was gone, We said to the Children of Israel : 'Occupy the promised land. When the time for the second prophecy comes¹, We shall bring you back², gathering you from various nations.'

106. We revealed the Koran to suit all your requirements, and it has come to you suiting all your requirements. Prophet, We have sent you only to give them happy news and to warn them.

107. We have divided the Koran into sections and have revealed it by stages, so that you may recite it to men at intervals.

108. Say : 'You may believe in the Koran or you may not believe. Those who were given knowledge before its revelation fall prostrate on their faces when it is recited to them, and say : "Glory be to our Lord ! The promise of our Lord is bound to be fulfilled." They fall down on their faces, weeping ; and as they listen to it, it adds to their humility.'

111. Say : 'Call on Him by the name of Allah, or call on Him by the name of Rehman. Call on Him by whatever name you like, all beautiful names belong to Him.'

Do not proclaim your prayer nor completely conceal it, but seek a middle course.

112. Say : 'All praise belongs to Allah who has taken no son, and who has no partner in His kingdom, and who has taken no friend out of weakness.'

And magnify Him in a magnificent manner.

1. See Vs. 8 & 9.

2. This embodies the prophecy that they will be turned out of the promised land.

CHAPTER 18

THE CAVE

In the Name of Allah, the Gracious, the Merciful.

2. Praise be to Allah who has revealed the perfect¹ Book to His servant, making it free from crookedness, so that He may warn the unbelievers² of a severe punishment which shall come from Him, and may also warn those who say that Allah has begotten a son, and may proclaim to the believers who do good deeds that there awaits them a happy and everlasting reward.

6. They have no knowledge of what they say nor had their fathers. Monstrous are the words which drop from their lips. False is that which they speak.

7. Will³ you worry yourself to death, grieving over them, if they do not believe in the Koran ?

8. We have made all that is on the earth to lend beauty to the earth, so that We try⁴ men and see which one of them performs the noblest deeds⁵. Yet We will, one day, reduce all that is on it to barren dust.

10. Do you think that the men of the caves and the scrolls⁶ were a wonder among Our signs ?

11. Recall the time when the young men took refuge in the caves, and said : 'Lord, show us Your mercy, and set things straight for us.'

12. So We shut their ears for a number of years in the

1. Kashshaf & Razi.

2. Beydawee & Jalalain. 3. Akrah.

4. اسلام للغرض او للعاقبة .

5. The noblest deeds are those which promote the Divine Scheme and make the earth more beautiful, physically and spiritually.

6. Razi : الرقيم الكتاب .

caves. And then We raised them up to know which one of the two groups¹ had kept the best count of the time they had stayed.

14. We relate to you their true story. They were young men who believed in their Lord and whom We had lead from guidance to guidance. We strengthened their hearts when they stood up and said : 'Our Lord is the Lord of the heavens and earth. We call on no god besides Him. Indeed if we did, we should be speaking an utter lie. These people of ours worship gods besides Him. But why do they not support their belief in idols with clear proof ? Who can be more wicked than the man who invents a lie about Allah ?'

17. And they said one to another : 'When you have left them and the things they worship besides Allah, seek refuge in the caves. If you do so, Allah will extend His mercy to you and make things easy for you.'

18. You could see the sun inclining to the right of their caves when rising and declining to their left when setting, while they were in an open space in the caves. This was one of the signs of Allah. He alone is rightly guided whom Allah guides. As for the man whom He forsakes, you will find no friend nor guide for him.

19. You would think them awake, while they are asleep. We shall make them turn now to the right, now to the left, while their dog lies on the threshold, its forelegs stretching forth. If you look at them, you will turn your back, flying from them, and will be tremendously afraid of them.

20. Just as We put them to sleep, We raised them to life, so that they questioned one another.

One of them asked : 'How long have we stayed here ?'

1. *i.e.* the persecuted or the persecutors.

Said some of them : 'We have stayed here for a day or a part of a day.'

The others rejoined : 'Our Lord knows best how long we have stayed. Let us send one of us to the city with these silver coins. He should see who has the best¹ food and bring us provisions from him. Let him be courteous and not let anyone know about us. For if they find us out, they will either stone us to death or make us revert to their faith. Indeed, if we revert to their faith², we will never attain our goal.'

22 That is how We let people know of them, so that men might know that the promise of Allah is true and Resurrection a certainty. Behold ! the people argued over their affair, and said : 'Build a monument over them. Their Lord knows them best.'

Those who won their point said : 'We will erect a temple over them.'

23. Guessing at random, some say they were three, their dog making the fourth ; while others say they were five, their dog making the sixth. There are others who say they were seven, their dog making the eighth. Say : 'My Lord knows their number best. None knows it³ but a few.'

Do not argue about them except on known premises, and seek no information regarding them from those who make random guesses⁴.

24. Do not say of anything : 'I will do it tomorrow,' without adding : 'God willing.' And remember your Lord when you forget, and say : 'I hope my Lord will guide me to a course shorter than this⁵.'

1. Lane. 2. Beydawee, Jalalain, Razi, & Tabari.

3. Roohul-bian : يعلم عدد لهم . 4. Ibni Kathir.

5. It contains a prophecy that unlike Christians, Muslims will not have to spend such a long time in attaining supremacy.

26. They remained in their caves for three hundred years, extending their stay for another nine.

27. Say : 'Allah best knows how long they stayed.'

To Him belong the secrets of the heavens and the earth. How clear He sees ! How well He hears ! They have none to protect them besides Him. He lets none share His judgment.

28. Follow what has been revealed to you of the Book of your Lord. None can change His words. You can find no refuge besides Him.

29. Keep company¹ with those who call on their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them, pursuing the glamour of the present life. And do not follow those whose hearts We have declared forgetful of Our remembrance, who follow their evil inclinations, and whose ways² are extravagant.

30. Say : 'The truth has come from your Lord. Then let him who will, believe in it ; and let him who will, deny it.'

We have prepared hell for the wrongdoers. Its fumes will envelop them. If they cry for water, they will be helped with water like molten lead which will scald their faces. Evil will be their drink, dismal their resting-place

31. Let those who believe and do good deeds know that We will not neglect to reward those who do good deeds.

32. These are the men for whom there await the gardens of Eden where rivers will roll at their feet. There they shall be adorned with bracelets of gold, and wear green robes of silk and rich brocade, and recline on raised couches. Good is their reward, happy their resting-place.

1. Ibni Kathir : اجلس . 2 Ibni Kathir : اعماله .

33. Relate to them a parable. There were two men. We gave to one of them two vine gardens which We fenced with palms. We separated the two gardens by a cornfield, and contraversed them with streams¹. Each one of the gardens yielded its fruit unstintingly. Thus the owner had an abundance of fruit.

Now he said to his companion, talking vainly² to him : 'I am richer than you in wealth and stronger in manpower.'

36. He entered his garden, wronging his own soul. He said : 'I do not believe this will ever perish, and I do not believe the Resurrection will come. But if ever I have to return to my Lord, I will find a resort yet better than this.'

38. His companion said to him, retorting back : 'Do you deny Him Who created you out of dust, and again out of a drop of fluid, and made you a perfect man ? As for myself, Allah alone is my Lord. I will worship no god besides my Lord. Why did you not say when entering your garden : "It happens only as Allah wills ; for power belongs only to Allah ?" Though you see that I am your inferior in wealth and children, I hope³ that my Lord will give me a garden better than yours, and visit your garden with thunderbolts⁴ from heaven, so that it is turned into a barren waste or its water is drained into the earth and you cannot find it.'

43. Now it came to pass that his fruit was utterly destroyed ; and while the garden lay toppled over on its trellises, he wrung his hands over what he had spent on it, and said : 'If only I had worshipped no god other than my Lord.' He was left with no rear army⁵ to defend him nor could he defend himself. It was Allah alone who could help him⁶.

1. Ibnî Kathîr : ههنا و ههنا - ههنا و ههنا .

2. Jalalain : يفاخره . 3. Lane and Akrah.

4. Imla : هو جمع حساباة .

5. Lane. 6. It is a warning to the Christian nations.

45. At such a time help comes only from Allah, the true God. He rewards best, requites best.

46. Give them a simile of the present life. It is like the water We send down from the clouds. The plants of the earth flourish thereby. Then the plants turn into chaff which the winds scatter. Behold ! Allah has power over all things.

47. Wealth and children are ornaments of the present life. But from the point of view of reward, lasting good deeds are the best in the sight of your Lord. They promise the best hope.

48. Beware of the day when We shall make the mountains vanish, and you shall find the earth a plane desert. We shall gather together all men, leaving none behind.

49. They shall be ranged before your Lord, who will say to them : 'You have come to Us no better than¹ We created you the first time. In fact you thought that We would fix no day for you.'

50. On that day their record will be exhibited, and you will find the guilty afraid of its contents. They will say : 'Woe to us ! What book is this ! It omits nothing small or great, and recounts everything.' They shall find all their deeds laid before them. Your Lord will wrong no one.

51. Recall the time when We said to the angels : 'Bow before Adam,' and they all bowed except Iblis. He belonged to the jinn, and broke the command of his Lord.

Men, would you befriend the Devil and his progeny, who are your enemies, rather than Me ? What an evil substitute the wrongdoers have chosen !

52. I did not call the Devil and his progeny to witness the creation of the heavens and earth, nor their own creation. I could not call seducers to My help.

¹ عرأة حفاة : Razi .

53. Beware of the day when He will say : 'Call on My so-called partners about whom you had many pretensions.' They will call on them, but they will make them no answer. We shall place a gulf between them.

54. The guilty will see the fire and realize that they are going to fall into it. They shall find no escape from it.

55. In this Koran We have explained in different forms all kinds of things¹ to men. But of all things man is the most contentious.

56. Unless they want the history of their predecessors to be repeated in their case or the punishment to stare them in the face, there is nothing to stop men from believing in the guidance when it has come to them, and from seeking the pardon of their Lord.

57. We send no apostles but to proclaim good news and to give warning. But rather than believe, the unbelievers press falsehood into service to refute the truth, and scoff at My signs and the warnings which are given to them.

58. Who is more unjust than those who are reminded of the revelations of their Lord, and yet turn away from them and forget what they have stored with their own hands ? We have placed veils over their hearts and have turned their ears deaf, lest they should understand the Koran. Call them to guidance as you may, they will never accept guidance.

59. Your Lord is most forgiving, full of mercy. Were He to take them to task for what they have done, He would have hastened their punishment. Yet their time is fixed, and they shall find no escape² from it.

60. Look at those cities ! We destroyed them when they

1. Beydawee : من كل جنس يحتاجون اليه . 2. Ibni Kathir : محيص .

committed iniquities. We had fixed the time for their destruction.

61. Recall the time when Moses said to his manservant : 'Even if I have to go on for ages, I will not stop until I reach the confluence of the two rivers.'

62. But when they reached the confluence, they forgot their fish, and it went straight into the river. When they had gone further, Moses said to his manservant : 'Bring us our breakfast. Our present journey has been most tiring.'

He replied : 'Did you see what happened when We took shelter near the rock ? I forgot the fish, and behold ! it made its way into the river. But the Devil made me forget to mention this to you.'

65. Moses said : 'That is what we have been seeking.'

And they returned, retracing their steps, so that they found one of Our servants to whom We had shown Our mercy and whom We had Ourselves taught knowledge.'

67. Moses said to him : 'May I follow you so that you may teach me the ways of rectitude you have been taught ?'

68. He said : 'You cannot bear with me. For how can you bear with that which you do not know ?'

70. Moses said : 'You will find me patient, God willing. I will not disobey you in any matter.'

71. He said : 'If you are to follow me, you shall ask me no questions about anything unless I myself broach the subject to you.'

72. So they set out. And as they embarked on a boat, he scuttled it.

Moses said : 'Have you scuttled it to drown its occupants ? It is a strange¹ thing you have done.'

73. He replied : 'Did I not say that you would not bear with me ?'

74. Moses said : 'Do not blame me for what I forgot. Do not be so hard on me.'

75. So they again set out. And as they met a boy, he slew him. Moses said : 'Why, have you killed an innocent person for no reason² ? It is a hideous thing you have done.'

76. He replied : 'Did I not tell you that you would not bear with me ?'

77. Moses said : 'Part company with me, if I question you again ; for then I shall have no excuse to offer.'

78. So they again set out. And as they came to the owners³ of a town, they asked the owners of the town⁴ for food. But they refused to entertain them. There they found a wall on the point of falling down, and he repaired it. Moses said : 'If you wanted, you could have charged wages for this.'

79. He said : 'This spells the breach between us. I will now explain to you the things with which you could not put up.

80. 'As for the boat, it belonged to some poor people who worked on the river. I chose to damage it, for in their rear there was a king who seized every boat by force.

81. 'As for the boy, he had parents who were believers, and we⁵ feared lest he should involve them in transgression and

1. Razi. 2. Imla & Ibni Kathir. Or fault : Akrah. 3. Lane

4. It is bad to refuse food to a way farer. But it is worse for the owners of a town to do it. In order, therefore, to underline their meanness, the words 'owners of the town' have been repeated.

5. The plural pronoun signifies that he was repeating the words of his Lord. Such part of speech is common with envoys. The words : 'Whatever I did was dictated by the mercy of your Lord' (83) support this view. For similar expression see 19 : 20.

unbelief. So we decided that their Lord should give them in his place a child superior in virtue, more affectionate.

83. And as for the wall, it belonged to two orphan boys of the town, and under it was their treasure. Since their father was a righteous man, your Lord desired that they should attain their majority and dig up their treasure. Whatever I did was dictated by the mercy of your Lord. I did not do it of my own accord. That is the explanation of the things with which you could not put up.'

84. They will ask you about, 'Dhul-Karnain.'

Say : 'I will give you an account of him.'

85. We gave him authority on the earth, and provided him with all sorts of means. He launched out on a course, so that when he reached the land of the setting sun he saw the sun setting in a muddy pool of water. And close to it he found a certain people. We said : 'Dhul-Karnain, you may either punish them or treat them kindly.'

88. He proclaimed : 'As for the man who transgresses, We shall punish him ; then he shall be produced before his Lord who will give him a dreadful punishment. But as for the man who submits¹ and is of good conduct, We shall give him a handsome reward and deal indulgently with him².'

90. Then he launched out on another course, so that when he reached the land of the rising sun, he saw the sun rising on a people for whom We had provided no shelter against it. That is how it was. As for him, We alone had knowledge of all that he had³.

93. Then he launched out on yet another course, so that when he reached between the Two Mountains, he found in their vicinity a people who could hardly understand his speech.

1. Lane. 2. Or: Subject him to a mild law. 3. Beydawee & Razi.

94. They said : 'Dhul-Karnain, Gog and Magog are playing havoc in the country. Shall we pay you tribute, so that you put up a rampart between us ?'

96. He said : 'The power my Lord has given me is much better than your tribute. Help me with your resources, and I will raise a rampart between you and them.'

97. He then asked them to bring him pieces of iron. And when he had filled up the gap between the two cliffs, he gave orders to kindle a fire. And when he had made the rampart red hot, he said : 'Bring me molten copper to pour on it.' Thus there was built a rampart which Gog and Magog could neither scale nor breach.

He then said : 'This rampart signifies the mercy of my Lord. But when the promise of my Lord shall come to pass, He will raze it to the ground. The promise of my Lord is true.'

100. On that day We shall leave them alone, surging in waves one over another ; and the trumpet shall be blown and We will gather them all together. On that day We shall present hell to the unbelievers, those whose eyes are blind to My warnings and who are deprived of the power of hearing.

103. Do the unbelievers think they can make friends with My servants to My exclusion ? Behold ! We have prepared hell to entertain the unbelievers.

104. Say : 'Shall We inform you of those whose works shall spell their utter loss, those whose efforts are lost in the pursuit of the present life and yet they think they are doing good works ? They are the men who deny the revelations of their Lord, who deny that they will ever meet Him. Their works have gone to waste, and on the Day of Resurrection We shall give them no weight.

107. 'That is what it is : their reward is hell ; for they

disbelieved and scoffed at My revelations and apostles.

108. 'As for those who believe and do good deeds, they shall be entertained in the gardens of paradise. There they shall live for ever, having no desire to be removed from there.'

110. Say : 'If all the oceans turn into ink to record the words of my Lord, they will be finished up before the words of my Lord are finished, add to them as We may as many more oceans.'

111. Say : 'I am only a mortal like you. It has been revealed to me that your God is one God. Then let him who hopes to meet his Lord, act righteously and worship no gods besides his Lord.'

CHAPTER 19

MARY

In the Name of Allah, the Gracious, the Merciful.

2. O You the Knowing, the Truthful ; You alone are sufficient, You alone are the guide¹.

3. This is an account of the mercy of your Lord shown to His servant, Zachariah, when he cried to his Lord in secret.

5. He said : 'Lord my bones have grown feeble, my head is grey and hoary², and my wife is barren. Lord, I have never prayed to you in vain. I fear lest I leave behind no heir³. Grant me by Your special grace a successor, who may be an heir to me and an heir to the house of Jacob. And make him Your chosen one, my Lord.'

8. 'Zachariah' said the Lord : 'We give you the glad tidings of a son, named John. We have made none like him before this.'

9. He said : 'Lord, how shall I beget a son when my wife is barren and I have reached the extreme limit of old age ?'

10. He said : 'It shall be as I say. Your Lord says : "It is easy for Me. Indeed I created you before this when you were nothing at all." '

11. Zachariah said : 'Lord, give me some sign.'

He said : 'Your sign is that you shall not speak to people for three successive nights.'

12. Then he went forth to his people from the sanctuary and signed to them to pray morning and evening.

1. Kaf Ha Ya A n Sad. 2 Lane : شاب الراس شيبا .

3. Imla : فيه حذف مضاف الى عدم الموالى . The second reading
الموالى خفت supports this view.

13. Now We said to John : 'John, hold fast the Book.'

And while he was yet a child, We gave him wisdom, compassion, and piety by Our grace. He was pious, and dutiful towards his parents, and was neither haughty nor rebellious. Blessed was he on the day he was born and on the day he died. And blessed will he be on the day he is raised to life.

17. Give an account of Mary in the Book. She withdrew from her people to a place to the east and screened herself from them. And We sent to her Our angel, and he appeared to her in the form of a perfect man.

19. She said : 'I invoke the Gracious God to defend me from you. If you are righteous, leave me alone¹.'

20. He said : 'I am but a messenger of your Lord, and have come to give you a pious son².'

21. She said : 'How shall I bear a son when I am neither married³ nor an unchaste woman ?'

22. He said : 'It shall be as I say. Your Lord says : "It is easy for Me. We shall do it so that We may make him a sign and a blessing for men. It is a thing decreed." '

23. So she conceived the child, and retired with him to a distant place. And the throes of child birth drove her to the trunk of a palm tree. She said : 'Would that I had died before this, and had been a thing gone and forgotten.'

25. Then a voice called her from below, saying : 'Do not grieve. Your Lord has placed a fountain below you. Shake the

1. Beydawee : جواب الشرط محذوف .

2. Being a messenger he speaks on behalf of his Master. For a similar expression see 18 : 81. The second reading of the verse ليهب لك which means : 'So that He may give you a son,' supports this view.

3. Beydawee & Jalalain.

trunk of the palm tree, drawing it towards you¹. It will drop fresh ripe dates upon you. So eat and drink and be happy. And should you see a man, make him a sign so as to say² : 'I have vowed a fast to the Gracious God, and will not speak to any man today.'

28. And when Jesus grew old³, Mary took him to her people, carrying him on a mount⁴. They said : 'Mary, you have done an unheard of thing⁵. O sister of Aaron, your father was not a wicked man, nor was your mother an unchaste woman.'

30. She pointed to Jesus. They said : 'How should we speak to him who is yet a child in the cradle ?'

31. And it came to pass that Jesus said : 'I am a servant of Allah. He has given me the Book, has made me a prophet, and will make me highly useful⁶ wherever I am. He has enjoined me to observe prayer and give alms so long as I live. He has made me dutiful towards my mother, and has made me no wretched tyrant. Blessed I was on the day I was born. Blessed I shall be on the day I die and on the day I am raised to life.'

35. Such was Jesus, the son of Mary. We narrate the true story which they doubt.

36. It does not behove Allah to beget a son. Holy is He. When He decrees a thing, He only commands it to be, and it comes to be.

37. Say⁷ : 'Allah is my Lord as well as your Lord. Worship Him. This is the right path.'

38. Yet the various sects are divided among themselves.

1. Beydawee.

2. اومات برأسها (Razi). They say قال برأسه He made a sign with his head (Lane). 3. ف presumes an antecedent.

4. 9: 92 & Lane. 5. Lane & Beydawee. 6. Lane. 7. Jalalain.

Woe shall befall the unbelievers when they witness the dreadful day. How clear they shall hear, how well they shall see on the day they come to Us ! But this day the wrongdoers have completely gone astray.

40. Warn them of the day of intense regret when it will be all over ; for they are steeped in ignorance and do not believe. It is We who shall remain after the earth and all its inhabitants have perished¹. To Us shall all men have to return.

42. Give an account of Abraham in the Book. He was a truthful man, a prophet.

43. Behold ! he said to his father : 'Father, why do you worship things which can neither hear nor see, nor can be of any avail to you ? Father, I have been given the knowledge which has not been given to you. Follow me and I shall guide you along the right path. Father, do not serve the Devil. The Devil is disobedient to the Gracious God. Father, I fear lest the punishment of the Gracious God should befall you and you become an associate of the Devil.'

47. He replied : 'Abraham, do you dare forsake my gods ? If you do not stop your activities, I will stone you to death. You had better leave me for good².'

48. Abraham said : 'Good-bye³ to you. I shall pray to my Lord to forgive you. He is Gracious to me. I will leave you all and the things you call on besides Allah. I will call on my Lord. I hope I will not be unhappy for calling on my Lord.'

50. And when Abraham quit his people and the things they worshipped besides Allah, We gave him Isaac and Jacob. We made each one of them a prophet. We bestowed our blessings

1. Roohul-bian. Lane says : الوارث is an epithet applied to God. It means He who remains after everything else has perished.

2. Ibn Kathir & Munjid.

3. Beydawee : توديع ومشاركة ومقابلة للشيء بالحسنة .

on them, and made people remember them as true and noble men.

52. Give an account of Moses in the Book. He was a chosen one. He was an apostle and a prophet. We called out to him from a side of the blessed mountain, and brought him close to Us to commune with him. And out of Our mercy We helped him with his brother Aaron, making him a prophet.

55. Give an account of Ishmael in the Book. He was a man of his word. He was an apostle and a prophet. He enjoined his people to observe prayers and give alms. He was a chosen one in the sight of his Lord.

57. And give an account of Idris in the Book. He was a truthful man, a prophet. We raised him to a high position.

59. These are the people to whom Allah has been gracious. They were all prophets. They were the offspring of Adam and of those whom We carried in the Ark with Noah. Some of them were the offspring of Abraham and Israel and of those who were guided and chosen by Us. They would fall prostrating and weeping when the revelations of the Gracious God were recited to them.

60. But they are succeeded by a generation who have given up prayers, and have pursued their evil passions. They are doomed to be lost.

61. Different, however, will be the case of those who repent and believe and do good deeds. They will be deprived of none of their dues. They shall go to paradise, the gardens of Eden, which the Gracious God has promised to His servants on account of their faith in the unseen¹. His promise shall surely come to pass.

63. There they shall hear no idle talk. All that they hear

1. *Beydawee.*

will be the greeting of 'peace'. There they shall have their rations, morning and evening.

64. Such is the paradise which We shall give as a free gift¹ to those of Our servants who are righteous.

65. The angels say : 'We descend only by the command of your Lord. To Him belongs the future, the past, and the present². Your Lord will not neglect you³. He is the Lord of the heavens and earth and all that lies between them. Worship Him and be constant in His worship. Do you not know that there is none His peer ?'

67. Says man : 'Shall I again be raised to life when I am dead ?'

68. Does not man remember that We created him before this when he was nothing at all ? By your Lord, We shall gather together the men and the devils, and bring them on their knees to the environs of hell. Then We shall pick out from all sects the vilest rebels against the Gracious God. Behold ! We know those who best deserve to be cast into hell.

72. There is none among you who will not enter hell. This is the absolute decree of your Lord. But We shall save the righteous and leave the wicked in hell, fallen on their knees.

74. When Our clear revelations are recited to them, the unbelievers say to the believers : 'Which one of us has a better position and a better society ?'

75. So many generations We have destroyed before them, better in assets and splendour.

76. Say : 'The Gracious God gives plenty of rope to those who are steeped in error.' But when they witness that which

1. Raghio & Jalalain. 2. Ibni Kathir. 3. Beydawee.

they are promised, be it some punishment or the final hour, they shall know who is the worse placed and has the weaker army.

77. To those who follow guidance, Allah gives increased guidance. Indeed from the point of view of reward and return, the lasting good deeds are the best in the sight of your Lord.

78. Have you seen the man who denies Our revelations and says : 'I shall be given wealth and children ?'

79. Has he gained knowledge of the unseen, or has he taken a promise from the Gracious God ? He is utterly mistaken. We shall write down what he says and prolong his suffering. We shall come by all that he speaks of, and he shall come to Us all alone.

82. They have chosen gods besides Allah that they may be a source of strength to them. They are utterly mistaken. Their gods shall soon deny that they ever worshipped them, and shall turn hostile to them.

84. Do you not see that We send the Devils to the unbelievers to goad them on in their evil ways ? Then do not be impatient about them. We are counting their time out.

86. Look forward to the day when the Gracious God shall gather the righteous before Him to bestow honours on them, and drive the guilty into hell to quench their thirst. On that day¹ intercession shall be denied to all except those who hold a promise from the Gracious God.

89. They say : 'The Gracious God has begotten a son.'

90. Say : 'You have invented a monstrous falsehood.'

91. The skies are about to burst, the earth about to split as under, the mountains about to fall into pieces, because they have ascribed a son to the Gracious God.

1. Beydawee.

93. It does not behove the Gracious God to beget a son.

94. Whoever is in the heavens and on earth shall come before the Gracious God in utter submission. He has full power over them and has taken an account of them. They shall come to Him on the Day of Resurrection, all by themselves.

97. Behold on all those who believe and do good deeds, the Gracious God will bestow His love.

98. Prophet, We have made the Koran easy by revealing it in your own tongue¹, so that you may give the righteous good tidings and warn the people who go astray².

99. So many generations We have destroyed before them. Can you find any one of them, or can you so much as hear a whisper from them ?

1. Roohul-bian : انا مهملنا القر أن بان انزلناه على لغتك .

2. Ibni Kathir & Munjid.

CHAPTER 20

O MAN

In the Name of Allah, the Gracious, the Merciful.

2. O man, We have not revealed this Koran to you to make you miserable. We have revealed it only to warn those who fear their Lord¹. It is a revelation from Him who created the earth and lofty heavens. He is the Gracious God, who occupies the throne. All that is in the heavens, and all that is on the earth, and all that lies between them, and all that lies deep under the ground, belongs to Him. If you speak aloud, remember that He knows the secret thought as well as the one yet more hidden². He is Allah. There is no God but He. All beautiful names belong to Him.

10. Have you received the story of Moses ?

11. When he saw a fire, he said to his people : 'Stay here, for I see a fire. I hope to bring you a brand from it, or find a guide at the fire.'

12. And when he came to the fire, a voice called out to him : 'Moses, I am your Lord. Take off your shoes. You are in the sacred valley of Tuwa. I have chosen you. Listen to the revelation : I and I alone am Allah. There is not God but I. Worship Me. And observe prayer so that you may keep Me in mind. The hour of Resurrection is bound to come. I am about to unveil it, so that every soul may reap the fruit of its labour. Then let not the man who does not believe in it and pursues his low desires turn your thought from it, lest you should perish.'

18. 'Moses,' said the Lord : 'What is that you have in your right hand ?'

1. Beydawee & Razi. 2. Mufradat & Razi.

19. He said : 'Why, it is my staff. I lean upon it, and I beat down leaves for my sheep with it, and it serves my many other needs.'

20. He said : 'Moses, cast it down.'

21. And no sooner had he cast it down than it was a serpent, running about.

22. He said : 'Get hold of it and do not fear. We will restore it to its former state. And put your hand under your arm, it will come out flawless white, providing you with another sign. We have given you these signs, so that We may show you some of Our greater signs. Go to Pharaoh ; he has exceeded all limits.'

26. 'Lord,' Moses said : 'Enlighten my mind¹, and make my task easy for me. And remove the impediment from my tongue, so that they may understand my speech. And give me a helper from my family, Aaron, my brother. Raise my strength through him, and associate him in my task, so that we may praise You over and over, and remember You again and again. Indeed You best know how matters stand with us.'

37. He said : 'Moses your prayer is granted. We favoured you once before when We revealed to your mother that which could be known only by a revelation², saying : "Put the child in a box and throw it into the river. The river will cast him on the bank and the man who is My enemy as well as his will pick him up."

'And I³ bestowed my love on you. I did it, so that you might be brought up under My eyes.

41. 'And We bestowed Our favour on you⁴ when your

1. Mufradat & Razi. 2. Beydawee : ما لم يعلم إلا بالوحي .

3. Note the 'WE' changing into 'I' when the talk comes round to love.

4. Beydawee : بدل من اذ او حيناً occurring in verse 39.

sister went and said : "Shall I direct you to one who will take charge of him ?" Thus We restored you to your mother, so that she might be consoled and should not grieve.

'And it so happened that you killed a man but We delivered you from your grief. And We put you to many a trial. And you stayed with the people of Midian for a number of years. Moses, it was only then that you were properly groomed.

42. 'I have now chosen you for Myself. Go¹, you and your brother, with My signs, and do not be remiss in remembering Me. Go to Pharaoh both of you, for he has exceeded all limits. And speak to him gentle words ; for may be he will pay head or fear Me.'

46. They said : 'Lord, we fear lest Pharaoh should do us some harm or treat us with disdain².'

47. He said : 'Have no fear. I am with you. I hear and see. Go to him and say : "We are the messengers of your Lord. Let the Children of Israel go with us, and do not put them to torment. We have come to you with a message from your Lord. Peace be on him who follows guidance. It has been revealed to us that there awaits a punishment for those who deny His message and turn their back on it." '

50. When they had delivered their message to Pharaoh³, he said : 'Moses, who is your Lord ?'

He said : 'Our Lord is He Who gives all creatures their characters and then guides them along the path of evolution.'

52. Pharaoh said : 'What about the former generations ?'

53. Moses replied : 'My Lord knows all⁴ about them. My Lord neither errs nor forgets.'

1. Aaron had joined Moses at the mount (Exodus 4 : 27). The succeeding dialogue relates to the time after they had met.

2. Jalalain : يتكبر . 3. Beydawee.

4. Beydawee & Razi : تمثيلاً لتمكنه في علمه . في كتاب .

54. It¹ is He who has made the earth your bed, and has threaded it with pathways for you. He sends down water from the clouds and thereby brings forth various kinds of vegetation, so that² you may eat it and pasture your cattle upon it. In all this there are signs for wise men.

56. We have created you from dust³, to dust We shall reduce you, and from dust We shall raise you to life a second time.

57. We showed Pharaoh all Our signs, but he denied them and refused to believe.

58. He said : 'Moses, have you come to us to turn us out of our country with your sorcery ? We shall meet you with matching sorcery. Make an appointment between us, fair to us both, which neither we nor you shall break.'

60. Moses said : 'The day of the festival will be the day of our appointment. And let the people be assembled in the early noon.'

61. Pharaoh then went away, gathered his beguilers⁴, and returned.

62. Moses said to them : 'Woe to you ! Invent no lies in the name of Allah. For if you do, He will punish and destroy you. Indeed he that invents lies in the name of Allah is doomed to perish.'

63. Upon this the magicians began arguing among themselves, keeping their discourse secret.

64. Some of them said : 'These two fellows are sorcerers. They intend to drive you out of your country by dint of their sorcery, and want to destroy your ideal system. You had better

1. In these verses the Koran reinforces and further explains the argument of Moses.

2. Beydawee & Jalalain. 3. Beydawee 4. Beydawee & Jalalain.

consolidate your resources and close up your ranks ; for he alone that wins today shall prosper.'

66. The magicians then addressed Moses, and said : 'Moses, either you cast down what you have, or we shall cast down what we have.'

67. He said : 'Why, cast down what you have.'

And no sooner did they cast them down than their trickstery made their cords and rods appear to him to be running about.

68. Moses felt afraid in his mind. We said to him 'Have no fear. It is you who shall win. Cast down that which you have in your right hand. It will swallow up all their devices. For their devices are nothing more than the tricks of a magician ; and a magician shall never prosper, wherever he may be.'

71. And Moses cast down his staff which devoured all their devices¹, and the magicians instantly fell down, prostrating. They said : 'We believe in the Lord of Aaron and Moses.'

72. Pharaoh said : 'Dared you submit to Moses before I gave you permission ? He is your chief who taught you sorcery. I will cut off your hands and feet on opposite sides and crucify you on the trunks of palm trees, and you shall know which of us can inflict a more severe and a more lasting punishment.'

73. They said : 'We cannot prefer you to the clear signs we have received, nor to our Maker. You may decide what you like ; for you can decide only with regard to the present life. We have believed in our Lord so that He may forgive us our sins, particularly that of practising sorcery to which you have forced us. Allah's reward is much better, His punishment more lasting.'

75. Behold ! those who come to their Lord in a state of sin

1. Beydawee.

will be consigned to hell, where they shall neither die nor live. As for those who having done good deeds, come to Him as believers, there await them exalted ranks, and the gardens of Eden served by running streams. There they shall live for ever. Such is the reward of those who purify themselves.

78. And We spoke to Moses, saying : 'Take away My servants by night, and find them a dry path in the sea, having no fear of being overtaken, dreading nothing.

79. Now Pharaoh pursued them with his armies. But the tide of the sea completely engulfed him and his armies. Indeed Pharaoh led his people astray and did not put them on the right path.

81. Children of Israel ! We delivered you from your enemy, and made a covenant with you on the right side of the mountain, and sent to you manna and quails. Eat the good things We have given you and do not exceed the limits in this behalf, or My wrath shall descend upon you. Indeed, lost are those upon whom My wrath descends. Yet I am most forgiving to those who repent and believe and do good deeds and follow the right path.

84. And when Moses went to the mount,^{*} God said : 'Moses, what made you depart from your people in such haste ?'

85. He said : 'They are close on my heels. Lord, I have hastened to You, so that You might be pleased.'

86. God said : 'We put your people to a trial in your absence, and the Samiri has led them astray.'

87. Fretting and fuming, Moses returned to his people, and said : 'My people, did your Lord not make you a worthy promise ? Has my absence¹ been too long for you ; or have you

1. Beydawee & Jalalain.

broken my covenant because you wanted the wrath of your Lord to descend upon you ?

88. They replied : 'We have not wilfully broken your covenant. The thing is that we were burdened with the load of the Egyptians' Jewellery and we threw it away. That was what the Samiri suggested, so that he made for his followers a calf which produced a lowing sound. And then he and his followers said : "This is your god as well as that of Moses, who has forgotten it." '

90. But could they not see that it made them no answer and could do them no harm or good ? And the fact remains that Aaron had already said to them : 'My people, you are being put to a trial through this calf. The Gracious God alone is your Lord. Follow me and do my bidding.' But they had replied : 'We will not give up its worship until Moses returns to us.'

93. Moses then turned to Aaron, and said : 'What stopped you from following me when you saw them going astray ? Dared you disobey my order ?'

95. He said : 'O son of my mother, do not hold me by my beard nor pull me by the hair. I acted as I did for I was afraid lest you should say : "You have caused disruption among the Children of Israel and have not waited for my orders." '

96. Moses then turned to Samiri, and said : 'Samiri, what are you after ?'

97. He said : 'I saw what they did not see. I had adopted some traditions¹ of the apostle, but I cast them away. That is what my mind prompted me to do.'

98. Moses said : 'Begone ! You shall proclaim yourself an untouchable all your life. Not only that, there awaits you a threat from which you will have no escape. And look at your

1. *مستند و رساله* : Razi.

god to whom you remained so ardently devoted. We will burn it and scatter its ashes over the sea.'

99. Moses then turned to his people¹, and said : 'Allah alone is your God. There is no god but He. He has knowledge of all things.'

100. Prophet, that is how We relate to you the stories of the bygone days. We have given you Our message. Those that turn away from it shall bear a heavy burden on the Day of Resurrection, bearing it for ever. Evil is the burden they shall carry on the Day of Resurrection.

103. Beware of the day when the trumpet shall be blown. On that day We shall gather the guilty together, their eyes fading with terror². They will talk one to another in a hushed voice, saying : 'We have lived only for ten days.'

105. We know full well what they will say when their wisest man says : 'You have lived only for a day.'

106. They ask you what will happen to the mountains. Say : 'My Lord will blow them up completely, rendering the earth a desolate and a level plane where you shall find no curve, no ruggedness.'

109. On that day they shall follow the call of Him from Whom there is no running away³. On that day all voices shall be hushed before the Gracious God, so that you will hear but a faint murmur. On that day no intercession will help except that of the man who has the permission of the Gracious God, and whose recommendation He approves. He knows their past and their future ; but they have no knowledge of Him. On that day all arrogant men⁴ shall be humbled before the Living and Lasting God, and all those that carry the burden of iniquity

1. Razi. 2. Ibni Kathir. 3. Jalalain, Kashshaf, Ibni Kathir & Lane.

4. Kashshaf : المراد بالوجوه وجوه العصاة .

shall be lost. But those that do good deeds and are believers shall have no fear that they will be deprived of their reward or suffer any loss¹.

114. Just as We have revealed these verses, We have revealed the entire Koran in the Arabic tongue. We have repeatedly explained in it Our warnings, so that men may become righteous ; or rather, so that it may inspire divine love in them². Then exalted be Allah, the True King !

Do not anticipate the Koran before His revelation is sent to you, and say : 'Lord, increase my knowledge.'

116. We made a covenant with Adam before this. But he neglected it. Yet We found in him no desire to disobey³.

117. Recall the time when We said to the angels : 'Make obeisance to Adam.' and except Iblis, who refused, they all made obeisance.

118. 'Adam,' We said, 'this fellow is an enemy to you and to your wife. Take care that he does not turn you out of the garden. For if he does, you will be rendered unhappy. Here you shall not go hungry or naked. Here you shall suffer no thirst nor will you be exposed to the sun.'

121. But the Devil made an evil suggestion to him. He said 'Adam, shall I lead you to the tree of eternal life, and the kingdom which will not decay ?'

122. And they both ate from the tree, so that their nakedness dawned upon them and they began to cover themselves with garden leaves. Thus Adam disobeyed his Lord, and was lost.

123. Then it came to pass that his Lord chose him. He forgave him and guided him.

1' Beydawee & Razi.

2. Or: or rather, so that it may raise them to eminence (Razi)

3 Razi

124. He said : 'Go hence both parties¹, one and all. You will be enemies one to another. If there should come to you a guidance from Me, he that follows My guidance shall not be lost nor shall he be unhappy. But he that neglects My warning shall lead a miserable life. And what is more, We shall raise him up blind on the Day of Resurrection.'

126. He will say : 'Lord, wherefore have you raised me up blind when I had eyes ?'

127. He will reply : 'That is how you acted². Our revelations came to you and you neglected them. This day you shall be neglected likewise.'

128. That is how We reward the man who transgresses and does not believe in the revelations of his Lord. Indeed the punishment of the hereafter is extremely severe, everlasting.

129. Does it afford them no guidance that We destroyed before them so many generations in whose habitations they now walk about ? Indeed in this there are signs for wise men.

130. But for the promise already made by your Lord and the time already fixed for them, the inevitable punishment would have befallen them by now. Hence put up with what they say, and sing the praise of your Lord and give Him glory before sunrise and before sunset. And sing His praise during the hours of the night and at the ends of the day, so that you may find true bliss.

132. Do not look at the glammers of this life which We have given to various groups of the unbelievers to put them to trial. The gifts of your Lord are far better and more lasting than all this.

133. Enjoin prayer on your people, and adhere to it

1. Razi : الخناب لادم ومعه ذريته و لابلين ومعه ذريته .

2. Beydawee : كذا لك فعلت .

yourself. We do not require you to make provisions for yourself¹; for We provide for you. Indeed the righteous alone shall achieve their end.

134. They say: 'Why does he bring us no proof from his Lord?'

But have they not received clear proofs from the books of old?

135. Had We punished and destroyed them before the advent of the Prophet, they would have said: 'Lord, why did You not send an apostle to us? For had You sent one, we would have followed your commandments before disgracing ourselves and putting ourselves to shame.'

136. Say: 'Each one of us awaits the end. Then wait; for you will soon know who are the people that follow the right path, who are the people that attain their goal.'



1. Kashshaf, Beydawee, Jalalain & Ibni Kathir. 2. Razi.

CHAPTER 21

THE PROPHETS

In the Name of Allah, the Gracious, the Merciful.

2. Men's Day of Judgment¹ has drawn near. Yet they turn aside and pay it no heed. No new warning comes to them from their Lord but they listen to it in a playful mood, while their minds are inattentive. The wrongdoers hold secret counsel and say: 'He is only a mortal like you. Will you be seduced by his skilful eloquence² with your eyes open?'

5. The Prophet says: 'My Lord knows all that is conceived in heaven and earth. He is All-hearing, All-knowing³.'

6. They say: 'The truth is that this Koran is a jumble of confused dreams; rather he has himself invented it; rather he is a poet. If it is not so⁴, let him bring us some proof as was brought by the prophets of old.'

7. But would they believe? For before them the people whom We destroyed never believed.

8. Prophet, We sent no apostles before you but they were men to whom We had sent Our revelation. Unbelievers, ask the People of the Book, if you do not know this. The bodies We gave them could not go without food, nor were they immortal. We sent Our revelation to them⁵ and fulfilled the promise We made to them, so that We saved them and those whom We pleased, and destroyed the transgressors.

1. Jalalain : يوم القيامة . 2. Lane.

3. That is, your secret counsels are not hidden from Him.

4. Shaukani : شرط محذوف : اى ان لم يكن كما قلنا .

5. Shaukani : معطوف على جملة يدل عليها السياق ، والتقدير او حينما
 اليهم ما او حينما ثم صدقناهم الوعد .

11. Men, We have revealed to you a book which will raise you to eminence. Have you no sense?

12. We destroyed many a sinful people, and raised another people in their place. No sooner did they see Our punishment than they tried to run away from it.

14. A voice called out to them: 'Do not run away, but return to your lap of luxury and to your habitations; for may be people will have something to ask you.'

15. They said: 'Woe to us! We had gone wrong.'

16. And they continued repeating their cry till We mowed them down and extinguished their spark of life.

17. We have not created the heavens and earth and all that lies between them in vain. Indeed if We wanted to take a son¹, We would have taken him from those who are near to Us². That is what We would have done, if We wanted to do any such thing. But rather than do such a thing, We hurl the truth at falsehood, so that it defeats it, and behold! it is gone.

Unbelievers³, woe be to you for what you say.

20. Whoever is in heaven and on earth belongs to Him. Those that are close to Him do not disdain to worship Him nor are wearied of His worship. They glorify Him day and night, and do not flag.

22. Have they chosen gods from the earth who raise the dead to life?

23. Had there been in them gods besides Allah, the heavens and earth would have gone to ruin. Allah, the Lord of the Throne, is far above the things they attribute to Him. He cannot be questioned for what He does, but they will be questioned for what they do.

1. Jalalain & Beydawee. 2. Jalalain. 3. Jalalain.

25. Have they chosen gods besides Him? Say: 'Bring your proof. Here are the scriptures of my companions and the scriptures of those who have gone before me.'

The only thing is that most of them do not know the truth, so that they turn away from it.

26. We sent no apostle before you but We sent Our revelation to him, saying: 'There is no god but I. Then worship Me.'

27. They say: 'The Gracious God has begotten sons¹.'

Glory be to Him! They are no sons. They are only His honoured servants. They do not anticipate His words and do what He bids. He knows their past and their future; and they do not intercede except for the man for whom He is pleased to accord permission; and they tremble for fear of Him. And should anyone of them say: 'I am a god besides Him,' We shall repay him with hell. For that is how We repay the wrongdoers.

31. Do the unbelievers not see that the heavens and earth were one mass and We rent them apart, and that it is from water that We created all life? Will they not believe in spite of this?

32. We made firm mountains on the earth so that it does not rock men; and We made wide pathways on it so that men may find their way. And We made the heavens a well-protected roof. Still they give no heed to the heavenly signs².

34. It was We who created the night and the day, and the suns and the moons³. They all glide in their orbits.

35. Prophet, to no man before you did We give an everlasting life. If you die, will they live for ever?

1. The word ولد has been used as a generic noun.

2. The heavenly bodies (Jalalain).

3. The plural tense in يسبحون shows that الشمس & القمر have been used as generic nouns.

36. Every soul shall taste death. And We shall put you all to trial, now by a misfortune, now by a good fortune. And to Us you shall have to return.

37. When the unbelievers see you, they scoff at you, saying : 'Is this the man who speaks ill of our gods ?'

And as for them, they deny the name of the Gracious God.

38. Man is hasty by nature. But do not hurry Me. I will surely show you My signs¹.

39. They say : 'Tell us, if you speak the truth, when will your threat be fulfilled ?'

40. If the unbelievers only knew of the time when they will not be able to keep the flames from their faces nor from their backs, nor receive any help, they would not say such a thing². Behold ! the punishment will come upon them suddenly and confound them completely. They will not be able to avoid it, and no respite will be given to them³.

42. Prophet, apostles have been mocked even before you. But those who scoffed at them were caught by the very thing⁴ they mocked at.

43. Say : 'Who protects you by night and by day besides⁵ the Gracious God ?'

But rather than thank Him, they are averse to the name of their Lord.

44. Have they gods besides Us to protect them ? For those they have are not able to help themselves nor do they receive any help from Us.

45. The thing is that We allowed them and their fathers to

1. Punishment (Beydawee). 2. Jalalain : ما قالو ذلك .

3. This prophecy was fulfilled with the fall of Mecca.

4. i.e. punishment. 5. Ibnî Kathir : بدن الرحمن يعنى غيره .

enjoy good things for a very long time¹. But do they not see that We are invading the land, reducing its frontiers? Does it show that it is they who will triumph?

46. Say: 'It is by divine revelation that I warn you.'

But the deaf do not hear the warning when it is given to them. Yet if the slightest punishment of your Lord befalls them, they will say: 'Woe to us! We were wrongdoers².'

48. We shall set up just scales on the Day of Judgment, so that no wrong will be done to anybody. We shall bring to account even as little as a grain of mustard seed. We are the best judges.

49. We gave Moses and Aaron the Book that tells the right from the wrong, a light, and a code for the God-fearing—those who fear their Lord in the heart of their hearts and dread the hour of Judgment.

51. Here again is a blessed code which We have revealed. Will you reject it?

52. We gave similar³ guidance to Abraham before this. We knew his worth.

53. Recall the time when he said to his father and to his people: 'What good are these images to which you are devoted?'

54. They said: 'We found our fathers worshipping them.'

55. He said: 'Indeed you and your fathers have been plainly mistaken.'

1. Kashshaf: امتدت بهم ايام الروح.

2. It contains a prophecy that unlike some of their predecessors the people of Arabia will not be destroyed; for though in the first instance they will turn a deaf ear to the Prophet, they will mend their ways when punished.

3. Beydawee: و اضافته ليدل على انه رشد مثله.

56. They said : 'Have you brought us the truth, or are you playing a joke on us ?'

57. He said : 'I am playing no jokes on you. Your true Lord is only the Lord of the heavens and earth, He who created them. I bear witness to what I say¹. By God, I will do mischief to your idols when you have left.'

59. Now except for the chief idol, he smashed them all into bits, so that they might return to Him².

60. They said : 'Who has done this to our gods ? He that has done this must be a wrongdoer.'

61. Some of them said : 'We heard a youth called Abraham speaking ill of them.'

62. They said : 'Bring him before the people, so that they may bear witness against him.'

63. And when he was brought³, they said : 'Abraham, was it you who did this to our gods ?'

64. He replied : 'No⁴. It was rather their chief who did it. You had better ask them, if they can speak.'

65. Upon⁵ this they searched their souls, and said : 'It is we who are wrongdoers⁶.'

66. But they soon reverted to their former mind, and said : 'You know that they do not speak.'

67. He said : 'Do you worship besides Allah things which can do you neither good nor harm ? Shame on you and on the things you worship besides Allah. Have you no sense ?'

1. Shaukani : الذى ذكرته لكم . 2. Beydawee. 3. Beydawee

4. This is a part of speech called irony (عروض كلام). In this the intended sense is just the opposite of what is said. This manner of speech is used in order to lay emphasis and ridicule the opponent (Kashshaf). 5. Jalalain. 6. Compare it with verse 60.

69. They said : 'Burn him, and help your gods, if you mean business.'

70. But We bid the fire to turn cool and safe for Abraham. They wanted to do him mischief but We saw them come out the worst losers. And We delivered him and Lot, and brought them to the land which We have blessed for all people.

73. And We gave Abraham Isaac out of Our bounty ; and We gave him Jacob as an additional bounty. We made them all righteous men. We made them leaders of men whom they guided by Our command. And We enjoined them to do good, observe prayers, and give alms. They all worshipped Us.

75. And We showed Our favour to Lot¹. We gave him wisdom and knowledge, and saved him from the people who indulged in evil practices. They were indeed a wicked and lawless people. We admitted Lot to Our mercy ; for he was a righteous man.

77. And We showed Our favour to Noah. Behold ! he called to Us in the days bygone, and We heard him and saved him and his household from a great calamity. We helped him against the people who had denied Our revelations. They were a wicked people, so that We drowned them all.

79. And We showed Our favour to David and Solomon. Behold ! they gave their judgment in the matter of a certain field when the sheep of the people strayed into it by night. We witnessed the judgment they gave them. We gave Solomon its true appreciation though We had given them both wisdom and knowledge.

And we made the mountains and the birds to join with David in singing Our praise. That is what We always do².

1. Razi. 2. Beydawee.

81. And We taught him the art of making for you¹ coats of mail designed to protect you in your wars. Will you give no thanks?

82. And We harnessed the raging wind for Solomon². It blew according³ to his requirements towards the land We had blessed. We have knowledge of all things

83. And We subjected to him⁴ haughty men of distant lands⁵ who dived and did other sundry things for him. It was We who kept watch over them.

84. And We showed Our favour to Job. Behold ! he cried to his Lord, saying : 'I am afflicted with evil. Yet You are the most merciful God.'

85. We heard his prayer and removed his troubles and gave him his family and as many more. It was a blessing from Us, and a lesson to Our devotees.

86. And We showed Our favour to Ishmael, Idris, and Dhul-Kifl⁶. They were all steadfast men. We admitted them to Our mercy : for they were righteous men.

88. And We showed Our favour to Jonah. Behold ! he left in anger, thinking that We would not judge him. But when We did, he cried to Us in the pitch of darkness⁷, saying : 'There is no God but You. Glory be to You ! I was a wrongdoer.'

89. We heard his prayer and delivered him from his grief. That is how We deliver the believers.

90. And We showed Our favour to Zachariah. Behold ! he

1. For men (Jalalain) 2. See 34 : 13 & 38 : 37.

3. Or : by Our (Lit : His) command 4. Jalalain : وسخرنا من الشياطين .

5. شطن means : he became distant. شطنت الدار means : the abode was distant. شيطان means : one who is distant from God and from His mercy. 6. Ezekiel.

7. The reference is to the time when the fish had devoured him.

called to his Lord, saying: 'Lord, do not leave me heirless. You alone are the Ever-lasting God¹.'

91. And We heard his prayer and gave him John, making his wife fit for him.

They were all keen on doing good, and called on Us in hope and fear, and were humble before Us.

92. And We showed Our favour to the woman² who preserved her chastity. We infused her with Our spirit and made her and her son a sign for all nations.

93. Men, this is your religion, the one religion ; and I am your Lord ; so worship Me.

94. But rather than preserve their unity, men have split themselves up into factions. They shall all return to Us, so that those that do good deeds and are believers will find that their labour has not been lost. Indeed We are recording all their deeds.

96. It is not permissible to a people We have destroyed to come back to life.

97. When Gog and Magog are let loose and come crashing down from the crest of every wave and hill, and when the time of the true promise draws near, behold ! the eyes of the unbelievers will be transfixed, and they will say : 'Woe to us. We gave no heed to this day. Rather we were wrongdoers.'

99. Idolaters, you and the things you worship besides Allah are the fuel of hell which you shall all enter.

100. Were these things true gods, they would not enter it. But as it is, they shall all enter it and remain there for ever. There they shall groan. There they shall hear nothing.

1. الوارث as an epithet applied to God means: He who remains after every thing else has perished (Lane & Jalalain). 2. Mary.

102. But those to whom We have already promised a good reward¹ shall be kept away from hell. They shall not hear its faintest sound, and live for ever in the manner they desire. The Great Fright will cause them no grief, and the angels will receive them, saying : 'This is the day which you were promised.'

105. Beware of the day when We shall roll up the heavens as they roll up a scroll of parchment. Just as We started the process of creation, so shall We reverse it. This is a promise binding on Us which We shall fulfill.

106. We have already stated in the Psalms², after stating it in the Torah³, that Our righteous servants shall inherit the earth.'

107. The Koran carries a message for the people who worship God.

108. Surely We have sent you as a blessing for all nations.

109. Say : 'It has been revealed to me that your God is one God. Will you not submit to Him ?'

110. If they still refuse to submit, say : 'I have given you a clear⁴ warning. I do not know whether the threat held out to you will be fulfilled in the near or distant future. He knows the words you speak, and the thoughts you hide. I do not know whether the delay is meant to put you on trial or⁵ to afford you a temporary enjoyment.'

113. The Prophet prayed to his Lord, and said : 'Lord, judge truly between us.'

And he addressed the unbelievers, saying : 'The Gracious God is our Lord. We seek His help against your blasphemies.'

1. Kashshaf : البشري بالثواب 2. Psalms 37 : 29. 3. Deut : 28 : 1-14

4. Razi : على اظهار واعلان 5. Kashshaf : او .

CHAPTER 22

THE PILGRIMAGE

In the Name of Allah, the Gracious, the Merciful.

2. Men, have fear of your Lord. The shock of doomsday will be a terrible thing.

3. The day you see it, you will find every suckling woman forsaking her suckling, and every pregnant woman miscarrying. Men will appear to you to be drunk, while they will not be drunk but will be in dread of Allah's terrible punishment.

4. There are some men who argue about Allah without any knowledge, and follow all those rebellious devils who are doomed to seduce their friends and conduct them to the suffering of the blazing hell.

6. Men, if you doubt the Resurrection, remember that to demonstrate to you the scheme of things We created you from dust, then from a drop of fluid, then from a clot of blood, and then from a lump of flesh, formed and yet unformed. We cause to stay in the wombs for a given period whom We please. Then We produce you as infants, and then We rear you so that you may reach your prime. There are some of you who are called to death early, and there are others who are made to live to a miserable old age when all their knowledge yields to ignorance.

And while the earth appears to you to be lifeless, it throbs and swells and grows all sorts of beautiful herbage when We send down water upon it.

7. Such is the scheme of things because Allah alone is the Truth, because He brings the dead to life, because He has power over all things, because the hour of Resurrection, about which

there is no doubt, is bound to come, and because Allah will raise the dead from the graves.

9. There are some men who argue about Allah, though they have neither knowledge nor guidance nor illuminating book. They turn away in disdain so that they may lead men astray from the path of Allah. There awaits them disgrace in the present life, and on the Day of Judgment We shall make them taste the torment of the blazing hell. It will be said to them: 'This is the result of your own deeds. Allah is not the least unjust to men.'

12. There are some men who worship Allah with a wavering¹ mind. If any good befalls them they are contented over it, but if a misfortune befalls them they turn away with a volte face. They have lost the present world as well as the next. This indeed is an obvious loss.

13. They call on besides Allah things which can do them neither harm nor good. This is indeed an abysmal error.

14. They call on those who would sooner do evil than good. How evil are their protectors! How evil their companions!

15. As for those who believe and do good deeds, Allah will admit them to gardens served with running streams. Allah does what He wills.

16. Let him who believes that Allah will not help the Prophet in the present life nor in the next, help himself to heaven by some means, and cut off divine help, and see if his device can remove his distress.

17. That is how it is. We have revealed the Koran comprising clear verses. Yet the truth is that Allah guides whom He will.

1. Jalalain : شك .

18. Let the believers, the Jews, the Sebaeans, the Christians, the Magians, and the polytheists know that Allah will judge between them on the Day of Judgment. Allah is a witness to all things.

19. Do you not see that whoever is in the heavens and whoever is on the earth, the sun and the moon and the stars, the mountains and the trees, and the beasts and many a man, make obeisance to Allah? Yet many are those who deserve His punishment. None can honour the man whom Allah disgraces. Allah does what He pleases.

20. The believers and the unbelievers are two adversaries who quarrel about their Lord.

As for the unbelievers, garments of fire have been tailored for them. Boiling water shall be poured over their heads, melting their bowels¹ and their skins. They shall be lashed with iron rods. As often as they try to escape from hell and its sorrows, they will be hurled back into it, and it will be said to them: 'Taste the punishment of the blazing hell.'

24. As for those who believe and do good deeds, Allah will admit them to gardens served with running streams. There they shall be decorated with pearls and bracelets of gold. There they shall wear clothes made of silk. They will be inspired² to speak noble words, and shown the way of the Praised One.

26. We shall award a woeful punishment to those who disbelieve and hinder men from following the path of Allah and from going to the Sacred Mosque which We have made for all men and to which the inhabitants of Mecca and the strangers have equal rights, and to those who try to promote in it heresy and injustice.

27. Recall the time when We gave³ Abraham a place in the

1. Beydawee: احشاءهم . 2. Tabari: ألهموا . 3. Lane.

House, saying : 'Worship none besides Me, keep My House clean for those who go around it, and for those who stay in it, and for those who bow and prostrate themselves before Me.'

28. Prophet, call on men to make the pilgrimage. They will come to you on foot, and riding on all sorts of lean and lank beasts coming from the remotest highways, so that they may see things useful to them and sacrifice in the name of Allah, during the known days, the beasts of the family of cattle He has given them. When they have sacrificed the beasts, let them eat from them and feed the poor and the needy on them. They shall then perform their rituals regarding shaving and cleaning, and fulfil their vows, and circle the Ancient House.

31. That is the law. He that respects the sacred laws of Allah, will find that it is good for him in the sight of his Lord.

Believers, except those already mentioned to you, all cattle are lawful to you.

Eat lawful things¹, and leave alone the unclean practice of idolatry, and tell no lies, devoting yourselves to Allah, worshipping no gods besides Him. Indeed he that worships gods besides Allah is like the man who falls from the sky and the birds snatch him away or the wind carries him off to a distant place.

33. That is the law. He that respects the laws of Allah shall find that it leads to piety of heart.

34. The cattle are of use to you for a given time. But their best use is to sacrifice them at the Ancient House².

35. We have prescribed rituals for all nations, so that they may sacrifice in the name of Allah the beasts of the family of cattle We have given them. Men, your God is One God. Submit to Him alone.

1. *f* presumes an antecedent.

2. *Razi & Beydawee* : الرتبة في التراخي في الوقت و التراخي في الرتبة .

Prophet, give glad news to those who are humble, whose hearts tremble at the name of Allah, who bear their troubles patiently, who observe prayer and spend from that which We have given them.

37. We have made the camels one of the signs of Allah for you. They are of much use to you. Sacrifice them in the name of Allah, while they stand drawn up in lines. When they fall down dead, eat of them and feed the needy and the beggar on them. We have made them thus subservient to you, so that you may render thanks.

38. It is neither their flesh nor their blood which matters with Allah. It is only your devotion that matters with Him. Allah has made them thus subservient to you, so that you may give Him glory for guiding you to the means whereby you master them¹.

Give glad tidings to the righteous. Allah will defend the believers. Allah will love no treacherous or ungrateful man.

40. Those on whom war has been made are permitted to draw the sword, because they have been wronged. Allah has power to help them.

41. These men were driven from their homes without any just cause. Their only fault was that they said : 'Allah is our Lord.' If Allah did not repel some men by means of others, the cloisters, churches, synagogues, and mosques, where the name of Allah is often recited, would have been razed to the ground. Allah helps those who help Him. Allah is All-powerful, Almighty.

42. If We give these men power on the earth, they will observe prayer and pay the poor-tax, enjoin good and forbid evil.

Allah shall finally settle all issues.

1. أرشدكم إلى طريق تسخيرها : Beydawee .

43. Prophet, if they deny you, remember that the people of Noah, and the Aad and the Thamoud and the people of Abraham, and the people of Lot, and the inhabitants of Midian had denied their apostles before them. So was Moses also denied.

But I suffered the unbelievers for long, and then took them to task. Look with what result did they deny Me !

46. We have destroyed so many cities which were given to wicked ways, so that they lie completely deserted. And so many wells and lofty castles lie deserted because We have destroyed their occupants¹.

47. Why do they not travel through the earth, so that they may acquire hearts which can help them understand, and ears which can help them hear? For it is not the eyes that turn blind. It is the hearts which lie in the bosoms that turn blind.

48. Prophet, they urge you to expedite their punishment. Allah will not fail His promise. Remember, however, that one day of your Lord is equal to one thousand years by your reckoning.

49. So many people were given to wicked ways, but I suffered them for long and then took them to task. To Me alone you shall all return.

50. Say : 'Men, I have come to you only to give you a plain warning.'

51. For those who believe and do good deeds, there awaits forgiveness and generous gifts. But those who try hard to defeat Our revelations shall occupy hell.

53. We sent no apostle or prophet before you but the Devil interfered with his desire when he made one. But Allah removes

1. Beydawee : عطف على قرية اى كم بئر عامرة تركت لهلاك اهلها

the obstacles placed by the Devil. Allah then establishes His revelations. Allah is All-knowing, All-wise.

54. Allah permits the interference of the Devil so that He may make the obstacles raised by him serve as a trial for those who carry a disease in their hearts, and for those whose hearts are hardened. Indeed the wrongdoers have gone far in their enmity.

55. He permits this, so that the men of knowledge may know that the Koran is the truth from your Lord, believe in it, and humble themselves before Him from their very hearts. Allah will surely guide the believers to the right path.

56. The unbelievers will continue to have doubt about the Koran until their hour of doom overtakes them unawares or the scourge of the disastrous day befalls them.

57. On that day the kingdom shall belong to Allah alone. He will judge between men, so that those who believe and do good deeds will be admitted to blissful gardens, and those who disbelieve and deny Our revelations shall suffer a disgraceful punishment.

59. Allah will give generous gifts to those who fly for the cause of Allah and then die or are killed. Allah is most munificent. He will admit them to a place which they will like. Allah is All-knowing, All-wise.

61. That is how it will be. Not only that, Allah will help those who are wronged after they have retaliated in proportion to the injury inflicted on them. Allah absolves men of their sins, is most forgiving.

62. It shall be so because Allah makes the night gain on the day and makes the day gain on the night; and because Allah is All-hearing, All-knowing.

63. It shall be so because Allah alone is the Truth, and all

that they call on besides Him is falsehood ; and because Allah is the High, the Great.

64. Do you not see that Allah sends down water from the clouds and the earth turns green ? Allah is All-merciful, All-knowing.

65. All that is in the heavens and all that is on the earth belongs to Him. Allah has no need, is praiseworthy in His own right.

66. Do you not see that Allah has made subservient to you all that is on the earth ? Do you not see¹ that the ships sail over the sea by His command ? He holds the clouds back, so that they do not fall on the earth without His leave. Allah is kind and merciful to men.

67. It is He who gives you life, then calls you to death, and then resurrects you. Yet man is most ungrateful.

68. We have prescribed for every nation a law² which they observe. Then let them not dispute with you over your Law. Call them to your Lord ; for you are on the straight path.

69. If they still contend with you, say : 'Allah best knows all that you do.'

70. Men, Allah will judge your disputes on the Day of Resurrection. Do you not know that Allah knows all that is in heaven and on earth ? All things are governed by a law. Indeed, it is easy for Allah to bind them to a law.

72. The wrongdoers worship besides Allah things for which He has revealed no authority, and about which they have no knowledge. They shall find none to help them.

73. You will find disapproval written on the faces of the unbelievers when Our clear revelations are recited to them. They

1. Beydawee. 2. Beydawee, Jalalain & Razi.

are at the point of assaulting those who recite Our revelations to them.

Say : 'Shall I tell you of something worse than that which hurts you ? It is hell. Allah has promised it to the unbelievers. What an evil resort it is !'

74. Men, here is a parable. Listen to it. Those you call on besides Allah cannot create even a fly, though they may all join hands. And should the fly snatch away anything from them, they cannot recover it from the fly. Weak is the seeker, weak the sought.

75. They do not pay Allah the respect He deserves. Allah is All-powerful, Almighty.

76. Allah chooses His messengers from angels and men. Allah is All-hearing, All-seeing.

77. He knows their past and their future. To Allah do all matters stand referred.

78. Believers, bow down and prostrate yourselves and worship your Lord. And do good, so that you may attain your goal.

79. Try your hardest to be near to Allah, as hard as possible. He has chosen you, and has imposed no hardship upon you in the matter of your faith, the faith of your father, Abraham. Allah named you as Muslims before this and again in the Koran, so that the Apostle may watch over you, and you may watch over mankind. Then observe prayer and pay the poor-tax. And hold fast to Allah. He is your friend. What a gracious friend ! What a gracious helper !

CHAPTER 23

THE BELIEVERS

In the Name of Allah, the Gracious, the Merciful.

2. Happy are the believers who are humble in their prayers ; who keep aloof from all that is vain ; who purify themselves¹ ; who do not have sexual relations except with their wives or their bondswomen (for in that case no blame shall lie on them ; but those who seek to go beyond these limits are transgressors) ; who look after their trusts and their covenants ; and who are strict in observing their prayers.

11. It is they who are the rightful owners, who will own paradise where they shall live for ever.

13. We create man from an essence of clay and then reduce him to a drop of fluid placed in a safe place². We then form the drop of fluid into a clot of blood, and form the clot into a lump of flesh, and form bones out of this lump, and clothe the bones with flesh. Then We make it another being. Blessed be Allah, the best creator.

16. And as you have passed these stages you are heading for death³.

17. And on the Day of Resurrection you shall be raised to life.

18. We have made seven systems above you. We have not been neglecting creation.

19. We send down water from heaven according to a

1. Kashshaf. 2. Womb. 3. Beydawee: لصائرون الى الموت .

measure. And We let it stay on the earth. And mind ! We are capable of withdrawing it.

20. And with the water We produce for you gardens of date-palms and vines. You have plenty of fruit in them, and of their fruit you eat.

21. And with the water We produce a tree¹ which grows on Mount Sinai. It supplies oil and a condiment for those who use it for food.

22. You have evidence in camels² which should lead you from ignorance to knowledge³. We give you to drink the milk which is in their bellies. You derive many benefits from them. You get your food from them. And you are borne on them⁴ as well as on the ships.

24. We sent Noah to his people. He said : 'My people, worship Allah. You have no God other than Him. Will you have no fear of Him ?'

25. The unbelieving chiefs of his people said : 'This man is but a mortal like you. He desires to gain superiority over you. If Allah wanted to send a messenger, He could send down angels. We have not heard any such thing happen in the times of our forefathers. He is but a man gone mad. You had better bear with him for a while.'

27. Noah said : 'Lord help me ; for they have denied me.'

28. We sent Our revelation to him, saying : 'Build the ark under Our eye and direction. When the time of Our judgment comes, and the waters of the valley swell, take into the ark a

1. The olive tree.

2. The term نَعَم is applied to cattle consisting of camels and neat or sheep or goats, or all these, or camels alone. Neat or sheep or goats when alone are not termed thus (Lane). Shaukani says : قال النيسابورى القصد بالانعام هنا الى الابل .

3. Lane. 4. The ship of the desert.

pair of every species, and all the members of your family except those who are already condemned. But do not plead with Me for the wrongdoers ; for they are doomed to be drowned. And when you and your companions are aboard the ark, say : "Praise be to Allah who has saved us from the wicked people." And when you disembark¹, say : "Lord, bless my landing. You can best help the landing." '

31. The story of Noah is full of signs. We always put men to the test.

32. And We raised another generation after the people of Noah. And We sent to them an apostle from among them, saying : "Worship Allah. You have no god other than Him. Will you have no fear of Him ?"

34. But the unbelieving chiefs of his people who denied the Resurrection, and whom We had given the comforts of this life, said : 'This man is but a mortal like you. He eats what you eat, and drinks what you drink. Indeed if you obey a mortal like yourselves, you shall be lost. Does he promise you that when you are dead and reduced to dust and bones, you will again be raised to life ? How far and away is what you are promised ! There is no life beyond our present life. We die and we come to life². There awaits us no Resurrection. This man is but an impostor who invents lies in the name of Allah. We will never believe in him.'

40. He said : 'Lord, help me ; for they have denied me.'

41. Allah said : 'They shall regret it before long.'

42. So they were truly caught in a roaring noise, and We reduced them to rubbish. Look, gone are the wicked people !

43. Then We raised other generations after them. No people can run away from their doom, nor can they delay it³.

1. Jalalain. 2. It shows that they believed in transmigration of souls.

3. Beydawee: يستأخرون الاجل .

45. Then We sent Our apostles one after another. But as often as an apostle came to a people they denied him, so that We dispatched them off one after another and reduced them to mere legends. Look, gone are the unbelieving people !

46. Then with Our revelations and a clear proof We sent Moses and his brother Aaron to Pharoah and his chiefs. But they behaved arrogantly ; for they were a haughty people.

48. They said : ' Shall we believe in two mortals like ourselves whose people are our bondsmen ? '

49. They denied them, and were destroyed.

50. And We gave Moses the Book so that his people might receive guidance.

51. And We made the son of Mary and his mother a sign, and gave them refuge on a lofty ground abounding with meadows and water-springs.

52. Apostles, eat clean things and act righteously. I fully know all that you do. Your religion is one religion, and I am your Lord. Have fear of Me.

54. But rather than preserve their unity¹, men have split themselves up into factions, each faction exulting in what it obtains. You had better leave them in their ignorance for a while.

56. Do they think that in adding to their wealth and children We are in a hurry to do them good ? No. We are in no such hurry ; but they do not understand.

58. As for those who live² in fear of their Lord, who believe in the revelations of their Lord, who worship no god besides their Lord, and who give alms while their hearts tremble

1. ف presumes an antecedent. 2. Razi : *و منهم من حمل الاشفاق على أثره و هو الدوام في الطاعة .*

at the thought of returning to their Lord : it is they who are quick and eager¹ to do good ; it is they who shall win the race.

63. We burden no soul beyond its capacity. We have a law that acts justly. No wrong is done to men.

64. But the hearts of the unbelievers are ignorant of these virtues, and they are engrossed in acts different from these.

65. Yet no sooner shall We take to task those of them who live in luxury than they will start crying for help.

66. It will be said to them : 'Do not cry for help this day. You shall receive no help from Us. My revelations were recited to you but you turned away from them, treating them with disdain, telling amusing stories by night about the Koran, and talking nonsense.'

69. Do they not ponder over the Koran ? Or have they received something which did not come to their forefathers ?

70. Do they deny their Apostle because they do not recognize him ?

71. Do they say he is possessed ? But the fact is that he has brought them the truth, while most of them are averse to the truth.

72. Had the true God followed their vain desires, the heavens and the earth and all those who are in them would have gone to ruin. But rather than follow their vain desires, We have brought them that which will raise them to eminence. Yet they turn away from their own means of eminence.

73. You ask no reward from them. Your Lord's reward is best for you. He is the most munificent.

74. You call them to the straight path. But those who do not believe in the hereafter, deviate from the straight path.

1. يرغبون في الطاعات أشد الرغبة فيها درونها : Beydawec .

76. Even if We showed them mercy and relieved them of their distress¹, they would still persist in their transgression, wandering blindly.

77. We took them to task² in the past, but they neither submitted to their Lord, nor humbled themselves before Him.

78. Behold ! no sooner do We let loose on them a severe punishment than they are utterly despaired.

79. Unbelievers, it is He who gives you eyes, ears, and hearts. Yet little are the thanks you pay.

80. It is He who multiplies you on the earth, and to Him you shall be gathered.

81. It is He who gives life and death. He alone controls the alternation of night and day. Have you no sense ?

82. But rather than try to understand, they repeat what their predecessors said. They say : 'Shall we be raised to life when we are dead and reduced to dust and bones ? We and our fathers were given such promises before. These are mere stories of the ancients.'

85. Say : 'Tell me if you know, to whom the earth and all its creatures³ belong ?'

86. 'To Allah,' they will say.

Say : 'Will you still pay no heed ?'

87. Say : 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne ?'

88. 'They all belong to Allah⁴,' they will say.

Say : 'Will you then have no fear of Him ?'

1. Famine. 2. Refers to the battle of Badr (Beydawee & Kashshaf).

3. Jalalain. 4. Tabari : ذَالِكْ كَلَهُ اللهُ .

89. Say : 'Tell me, if you know : in whose hands lies the control of all things ; who protects while against Him there is no protection ?'

90. 'All things belong to Allah,' they will say.

Say : 'Then how are you being seduced ?'

91. The thing is that We have brought them the truth but they are sticking¹ to lies.

Allah has begotten no son, nor are there any gods besides Him. Had there been any, each god would have left with his own creation, and they would have invaded one another. Allah is beyond the things they attribute to Him. He knows the seen and the unseen. He is far above the things they associate with Him.

94. Say : 'Lord, if You must show me the punishment which they are promised, do not leave me among² these wicked people.' Indeed, We have the power to show you what We promise them.

97. Meet evil by repaying it with good. We fully know all that they say about you.

98. And say : 'Lord, I seek your refuge from the evil suggestions of the devils. Lord, I seek your refuge lest they should visit me.'

100. Behold³ ! when death takes one of them, he says : 'Send me back, my Lord, send me back, so that I May do good deeds which I failed to do⁴.

'Never!' is the answer for him. These are mere words

1. Roohul-bayan : أمروا على جحودهم .

2. Beydawee : قريناً لهم . Shaukani : فاجعني خارجاً عنهم .

3. Jalalain : ابتدائية . 4. Razi : قصرت .

which he speaks. There is a barrier before men which shall remain till the day they are again raised to life¹.

102. The day the trumpet is sounded, the ties of relation ship between men shall cease to exist, and they will not ask after one another.

103. On that day there shall be true weighing², so that those alone shall triumph whose good deeds are preponderant. As for those whose deeds are of little account, they shall forfeit their souls. They shall live in hell for ever. The fire will scorch their faces, and they will wear a grin of pain.

106. It will be said to them : 'Is it not true that My revelations were recited to you, but you denied them ? '

107. They will say : 'Lord, our misfortune had the better of us. We were an erring people. Lord, deliver us from hell. We shall surely be wrongdoers if we return to our ways.'

109. He will say : 'Go to hell, and do not speak to Me. There were some of My servants who said : "Lord, we believe in You. Forgive us and have mercy on us. You are most merciful." But you scoffed at them and continued to laugh at them until they made you forget My name. This day I have rewarded them for their steadfastness, so that they have attained their goal.'

113. And He will ask them : 'How many years did you stay on the earth ? '

114. They will say : 'We stayed only for a day or a part of a day. You had better ask those who keep the count.'

115. He will say : 'You stayed only for a little while, if

1. It does not mean that on the Day of Resurrection they will cross the barrier and return to the present life. For the Day of Resurrection will spell the end of this world and no question of returning to the present life on that day will arise (Kashshaf and Beydawe).
2. **ف** presumes an antecedent. Also see 7 : 9.

you but knew. Did you think that We had created you in vain, and that you would never return to Us ? ’

117. Exalted be Allah, the True King. There is no god but He. He is the Lord of the Glorious Throne.

118. He that invokes besides Allah another god for whose godhead he has no proof, shall have to render account to his Lord. Indeed the unbelievers shall never prosper.

119. Say. ‘Lord, forgive me, and have mercy on me. You are most merciful.’

CHAPTER 24

THE LIGHT

In the Name of Allah, the Gracious, the Merciful.

2. This is a chapter which We have revealed and enjoined. We have revealed in it clear messages so that you may take heed.

3. Give both the adulteress and the adulterer a hundred lashes each. Let no feelings of pity for them take hold of you in enforcing the law of Allah, if indeed you believe in Allah and the Last Day. And let a section of the believers witness their punishment.

4. An adulterer¹ will marry only an adulteress or an idolatress. As for an adulteress, only an adulterer or an idolater will marry her. Such marriages² are forbidden to the believers.

5. Give eighty lashes to each one of those who accuse honourable women but do not support their accusation with four witnesses, and never accept their testimony. For it is they who break the law.

6. But those who repent after this and make amends will find Allah most forgiving, infinitely merciful.

7. As for those who accuse their wives but do not have any witness except themselves, let each one of them repeat his testimony four times over, calling Allah to witness that he is speaking the truth, following it by a fifth oath that the curse of Allah be upon him if he is telling a lie.

9. But it shall avert the punishment from the wife if, calling Allah to witness, she testifies four times over that he is

1. According to v 5 it is not permissible to call any one an adulterer unless he has been so judged by the law.

2. Jalalain : **اى نكاح الزواني** .

telling a lie, following it by a fifth oath that the wrath of Allah be upon her if he is speaking the truth.

11. But for the fact that Allah has shown you His grace and mercy, and that Allah is compassionate and wise, a harsh law would have been imposed upon you.

12. Those who brought a false accusation¹ are a section of your own men. Do not think that this incident is bad for you. Rather it is good for you. As for the accusers, every one of them shall earn the wages of his sin. As for him who played the chief part in it, there awaits him a grievous punishment.

13. Why did not the believers, both men and women, when they heard of the accusation, have a better opinion of their own people and call it an obvious lie?

14. And why did not the accusers support their accusation with four witnesses? Since they have failed to produce the witnesses, it is they who are liars in the sight of Allah.

15. But for the grace and mercy of Allah which rests upon you in the present life and the next, a great punishment would have visited you for what you indulged in; for² you gave tongue to the rumour, and made a statement without any knowledge. You took the thing lightly, while it was grave in the sight of Allah.

17. Why did you not say when you heard of it: 'It does not behove us to talk like this. Gracious God! This is a monstrous calumny.'

18. Allah admonishes you never again to do such a thing, if you are true believers.

19. Allah explains his revelations to you. Allah is All-knowing, All-wise.

1. Against Aisha. 2. ^{لَا} also indicates a cause (Lane).

20. Those who love to spread immorality among the believers shall suffer a painful chastisement in the present life and the next. Allah knows their innermost thoughts¹, while you do not.

21. But for the grace and mercy of Allah which rests upon you, and but for the fact that Allah is most compassionate, infinitely merciful, you would have come to mighty grief².

22. Believers, do not follow in the footsteps of the Devil. He that follows in the footsteps of the Devil should know that the Devil enjoins immorality and sin.

But for the grace and mercy of Allah which rests upon you, none of you would have ever become pure. The truth is that Allah purifies whom He will. Allah is All-hearing, All-knowing.

23. Let not the rich and the wealthy among you swear that they will give nothing to their kindred, the needy, and those who have fled their homes for the cause of Allah. Let them forgive and forget. Do you not like that Allah should forgive you? Indeed Allah is most forgiving, infinitely merciful.

24. Those who accuse chaste and innocent believing women stand cursed in this life and the next. There awaits them a grievous punishment.

25. Beware of the day when their tongues, their hands, and their feet will bear witness against them for what they have done. On that day Allah will pay them their just dues and they will know that Allah alone is real, the cause of all that is manifest³.

27. Bad things are for bad people, and bad people are for bad things. And good things are for good people, and good

1. Beydawee : ما في الضمائر . 2. Beydawee : حذف الجواب .

3. Razi : المظهر .

people are for good things. Good people are innocent of what the calumniators may say about them. There awaits them forgiveness and generous gifts.

28. Believers, do not enter a house other than your own unless you have obtained leave and greeted its inmates. This is good for you. You have been given this commandment¹ so that you may take heed.

29. If you find nobody in the house, do not enter it till you are given permission. And go back, if you are told to go back. It would be best² for you. Indeed Allah fully knows all that you do.

30. There is no sin in your entering a non-residential house which is of some use to you. Allah knows all that you profess, all that you conceal.

31. Tell the believers to restrain their eyes and to guard their chastity. This would be best for them. Indeed Allah is fully aware of all that they do.

32. Tell the believing women to restrain their eyes, to guard their chastity, not to disclose their beauty except that which cannot be helped, to draw their veils over their bosoms, not to reveal their beauty except to their husbands, or to their fathers, or to their fathers-in-law, or to their sons, or to the sons of their husbands, or to their brothers, or to the sons of their brothers, or to the sons of their sisters, or to their womenfolk, or to their bondsmen, or to such of their male servants as have no sexual desire, or to such young children³ as are ignorant of the frailties of women. And let them not stamp their feet lest that which they hide of their beauty is betrayed.

Believers, turn towards Allah, one and all, so that you may attain true happiness.

1. Beydawee : متعلق بمحذوف . 2. Jalalain & Lane.

3. Or : who are incapable of sexual act.

33. Marry those of you who are single, and your deserving slaves and slave-girls. If they are poor, Allah will make them rich by His grace. Bountiful is Allah, and All-knowing.

34. Let them who find no means to marry exercise restraint until Allah makes them rich by His grace.

As for those of your bondsmen who wish to buy their emancipation through a written contract, execute the contract with them, provided you find some good in them. And give them from Allah's wealth which He has given you.

Do not, with a view to gaining the benefits of this life, compel your slave-girls to fornication, if they wish to marry to preserve their virtue. But if anyone forces them to abstain from marrying, they will, after they are so forced, find that Allah is most forgiving, infinitely merciful.

35. We have sent down to you revelations which explain the truth, give an account of those who have gone before you, and are an exhortation for the God-fearing.

Allah is the light of the heavens and earth. His light may be compared to a niche which holds a lamp. The lamp is in a piece of glass. The glass is like a glittering star. The lamp is lit by the oil of a blessed olive tree, which belongs neither to the east nor to the west. Its oil is likely to catch fire even if the fire does not reach it. It is light over and over. Allah guides to His light whom He will.

Allah speaks to men in parables. Allah has full knowledge of all things.

37. This light is shown in houses which Allah has ordained should be exalted and His name recited in them. It is in these houses that He is glorified morning and evening, by men whom neither trade nor sale distracts from reciting the name of Allah,

or from observing the prayer, or from paying the poor-tax ; who dread the day when hearts and eyes will cease to function¹.

39. These men follow these practices² so that Allah may give them the best reward for their deeds, and give them much more by His grace. Indeed, Allah gives without measure to whom He will.

40. As for the unbelievers, their works are like a mirage in a desert. The thirsty man takes it to be water until he reaches it and finds that it is nothing at all. And instead of the water he finds Allah by his side, and He pays him his dues in full. And swift is the reckoning of Allah.

41. Or their works are like the pitch darkness of the fathomless deep. Waves on top of which there are higher waves, which are overcast by clouds, cover its surface. There are layers upon layers of darkness, so that man can hardly see his own hand when he holds it out. Indeed there is no light for the man to whom Allah gives no light.

42. Do you not see that whoever is in heaven and on earth, and the very birds on the wing sing the praise of Allah ? He knows all that they pray and praise. Allah knows all that men do.

43. To Allah belongs the kingdom of the heavens and the earth. To Allah shall all things eventually return.

44. Do you not see that Allah drives the clouds, then gathers them together, and then piles them up, so that you can see the rain pouring forth from their midst. And from the clouds He sends down mountains of hailstones³, pelting with them whom He pleases, and averting them from whom He

1. Razi. 2. Razi : يفعلون هذه القربات ليجزئهم الله .

3. Shaukani : ينزل من السماء برداً يكون كالجبال .

pleases. And the flash of His lightning almost renders the eyes blind.

45. Allah sets the cycle of the day and the night. In this there is a lesson for those who have eyes.

46. Allah has created all animals from water. Some of them move upon their bellies, some move on two legs, and some move on four. Allah creates what He will. Allah has power over all things.

47. We have sent down revelations which explain the truth. Yet Allah guides to the straight path whom He will.

48. The hypocrites say : 'We believe in Allah and the Apostle, and obey them.' But even after saying this some of them turn away. They are no believers.

49. When they are summoned before Allah and the Apostle so that the Apostle may judge between them, some of them turn away.

50. But if right is on their side, they come to him in all humility.

51. Are their minds diseased ? Or do they suffer from doubts ? Or do they fear that Allah and His Apostle will be unjust to them ? Wrong are their misgivings. It is they who are unjust.

52. When the believers are summoned to Allah and His Apostle, so that the Apostle may judge between them, they only say : 'We hear and we obey.' It is they who shall attain true happiness.

53. Indeed those alone who obey Allah and His Apostle, fear Allah, and seek refuge in Him, shall attain their goal.

54. The hypocrites swear to Allah, by their most ardent

oaths, that if you give them the word they shall march forth. Say : 'Do not swear. All that you are required to do is to obey with a good cheer. Allah fully knows all that you do.'

55. Say : 'Obey Allah and obey the Apostle. But if you turn your back on the Apostle, remember that he is responsible for what he is charged with, and you are responsible for what you are charged with. Indeed if you obey him, you will be following the right path. But if you do not, remember that the Apostle's duty is only to deliver his message in clear terms.'

56. Allah has promised those of you who believe and do good deeds that He will make them rulers on the earth as He made their predecessors ; that He will establish for them their religion which He has chosen for them ; and that He will replace their state of fear with a state of peace ; for they will worship Him and none besides Him. But those who disbelieve after His promise is fulfilled shall be numbered with the worst miscreants.

57. Believers, observe prayers, pay the poor-tax, and obey the Apostle, so that you may be shown mercy.

58. Prophet, do not think that the unbelievers will escape Us on the earth. Their abode is hell. What an evil resort !

59. Believers, let your slaves and those of your children who have not reached the age of puberty seek your permission before coming to you in three instances : before the morning prayer, and when you take off your clothes at noon, and after the night prayer. These are three times when your privacy should be respected. Outside of them no blame shall lie on you or on them if they come to you without permission. For they have to wait upon you ; and you have to come one to another. That is how Allah explains His revelations to you. Allah is All-knowing, All-wise.

60. When your children reach the age of puberty, they

should take permission just as their elders do. That is how Allah explains His revelations to you. Allah is All-knowing, All-wise.

61. It is no offence for old spinsters who do not hope to marry to discard their cloaks, provided they do not do it to display their beauty. Yet it is better for them if they abstain from doing so. Indeed Allah is All-hearing, All-knowing.

62. It is not improper for the blind, nor for the lame, nor for the sick, nor for your people, to eat at your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or the houses of your friends, or the houses which are under your charge.

You commit no breach of propriety whether you eat together or separately.

And when you enter a house, greet your people with the salutation prescribed by Allah, a blessed and happy salutation. That is how Allah explains His revelations to you so that you may understand them.

63. True believers are only those who believe in Allah and His Apostle, and who do not leave the Apostle without his permission when they are with him on an important occasion. It is those alone who ask your leave that truly believe in Allah and His Apostle. When they ask your permission for some of their errands, grant it to such of them as you please, and implore Allah to forgive them. Indeed Allah is most forgiving, infinitely merciful.

64. Believers, do not treat the call of the Apostle like your own calls one to another. Allah knows those of you who sneak

away stealthily. Let those who evade his commands beware lest they should fall into a trial or receive a painful chastisement.

65. Beware ! Whatever is in the heavens and on earth belongs to Allah. He knows what you are holding to. The day men are made to return to Him, He will tell them all that they have been doing. Allah knows all things.

CHAPTER 25

AL-FURKAN

In the Name of Allah, the Gracious, the Merciful.

2. Blessed be He who has revealed Al-Furkan¹ to His servant so that he may warn all people. It is He to whom the kingdom of the heavens and the earth belongs. He has begotten no son, and has no partner in His kingdom. He has created all things and has ordained a law for them.

4. Yet they worship besides Him gods, who rather than create anything are themselves created, who have no power over their weal or woe, nor have power over death or life or Resurrection.

5. The unbelievers say : 'The Koran is but a lie which he has invented ; and he has other people who help him in this.'

Wicked is what they say, and false.

6. They say : 'It is nothing but stories of the ancients which he has collected, and which are read to him morning and evening.'

7. Say : 'He who knows the secrets of the heavens and earth has revealed it. He is most forgiving, infinitely merciful.'

8. They say : 'What is wrong with this Apostle that he eats food and goes about in the market-places ? Why has no angel been sent down to him to help him warn men ? Or why has no treasure been given to him ? Or why has he no garden from which he can eat.'

Not only that. These wicked men say : 'You are but following a man who is under a spell and has lost his reason.'

1. It is another name for the Koran, and means : that which distinguishes the right from the wrong.

10. Look, what fantastic stories they concoct about you ! That is why they have gone astray and cannot find their way.

11. Blessed be He, who will if He please, provide you with palaces, and give you things better than these—gardens served with running streams.

12. The thing is that they deny the hour of Resurrection. But We have in store a blazing hell for those who deny that hour.

13. Hell will rage and roar when it sees them from afar, and they will hear it raging and roaring.

14. And when, chained together, they are thrown into some narrow place of hell, they will call for death there and then.

15. It will be said to them : 'It is no time to call for a single death. You had better call for a series of deaths.'

16. Say : 'Is that better or the everlasting paradise which the righteous have been promised, which is their reward and ultimate resort ?' They shall have there all that they desire, and live there for ever. It is a promise which your Lord must honour.

18. Beware of the day when He shall assemble them and the things they worship besides Allah, and say to the latter : 'Was it you who misled these men of mine, or did they themselves lose their way ?'

19. They will reply : 'Holy is your name ! It did not behove us to take any friends besides You. The thing is that You gave them and their fathers the good things of life, so much so that they forgot Your warning and were lost.'

20. We shall then say to the idolaters : 'Look ! Your

idols contradict you in what you say, and you have no power to avert your punishment or to help yourselves.'

Mind ! Whoever of you goes wrong. We shall make him taste a grievous punishment.

21. Prophet, We sent no apostles before you but they ate food and walked in the market-places. Men. We try you one with another, so that We may know which of you is steadfast. Indeed your Lord sees all that you do.

22. Those who do not hope to meet Us say : 'Why are no angels sent to us ? Or why do we not see our Lord ?'

They think very highly of themselves and have exceeded all limits. The day these guilty men see the angels, no good news will await them, and they will say : 'God forbid !' On that day We shall turn to all their deeds, and blast them to dust.

25. On that day the owners of paradise will have the best abode and the happiest resort.

26. On that day the heavens shall burst and melt into clouds, and the angels shall descend in force. On that day real power shall belong only to the Gracious God. That indeed will be a hard day for the unbelievers.

28. On that day the miscreant will bite his hands in regret, and say : 'If only I had followed the path of the Apostle ! Woe is me ! Would that I had made no friends with so and so ! He led me astray from the Koran after it had come to me. Indeed the devil of a man¹ always fails man.'

31. On that day the Apostle will say : 'Lord, my people abandoned even this Koran.' Just as We have turned them into your enemies, so do We make the miscreants the enemies of each prophet. Yet your Lord is enough to guide and help you.

1. Shaukani : سَمِي خَلِيلِهِ شَيْطَانًا .

33. The unbelievers say: 'Why has not the Koran been revealed to him all at once.'

But We have revealed it piece by piece, and have arranged it in the best order, so that We may thereby lend strength to your heart.

34. They put across no parable to you but We let you have its true facts and perfect interpretation. They¹ shall be brought to hell, dragged on their faces. They are the worst placed. **They have completely lost their way.**

36. We gave Moses the Book and made his brother Aaron his assistant. We said to them: 'Go to the people who have rejected Our revelations.' And they went to them, but they rejected them². So We utterly destroyed them.

38. And We destroyed³ the people of Noah. When they denied Our apostles We drowned them and made them an example to all men. Indeed, We have in store a painful chastisement for such wrongdoers.

39 And We destroyed the Aad, and the Thamud, and the
Rassians, and many other generations in between.

40. We quoted to all of them the fate of their predecessors⁴,
and **We** utterly destroyed them all.

41. These Meccans pass by the city which suffered from an evil rain. Do they not see its ruins⁵? Why, they do. But they do not believe⁶ in Resurrection.

42. And whenever they see you, they scoff at you, and say : 'Is this the man Allah has raised for an Apostle? He had almost led us astray from our gods. Indeed if we had not stuck

1. Razi. 2. Beydawee: فـهـيـا الـيـمـهـم فـكـذـبـوـا فـمـدـمـنـا فـاـمـ

3. Imla : دمرا 4. Beydawee 5. Kashshaf & Baydawee.

6. Lanc.

to them, he would certainly have led us astray from them.' But they shall soon know, when they see the punishment, who has completely lost his way.

44. Have you seen the man who treats his low desires as his god? But why bother? You are no guardian over him.

45. Do you think that most of them can hear or understand? They are just like cattle. Rather their ways are more perverse.

46. Do you not see how your Lord stretches the shadow? Indeed if He pleased He could make it still. And not only that He stretches the shadow, He makes the sun indicate it, and then withdraws it gradually.

48. It is He who has made the night a mantle for you. He has made sleep a sign of death, and has made the day a sign of Resurrection¹.

49. It is He who sends the winds as happy heralds of His mercy. He sends down pure water from the heavens to bring the dead land into life, and to give it as drink to most of the things He has created, beast and man.

51. We have explained these things² to them in different ways so that they may take heed. Yet most men will accept nothing short of unbelief.

52. If We pleased, We could raise a prophet in every town. So do not follow the unbelievers, and fight them hard with the help of the Koran.

54. It is He who has let the two seas loose. One of them is fresh and sweet, while the other is salt and bitter. And He has placed a barrier and an insurmountable obstacle between them.

1. Or : And He has made the sleep for rest, and the day for going about

2. Shaukani : ما ذكر من الدلائل .

55. It is He who has created man from water, and has given him relations by blood and by marriage. Indeed your Lord is All-powerful

56. Yet they worship besides Allah things which can do them neither good nor harm. Indeed the unbelievers are opposed to their Lord. But why bother? We have sent you only as a herald of happy tidings, and to give warning

58. Say: 'I ask no reward from you for the services I render. All that I ask is that whosoever pleases may take the path that leads to his Lord.'

59. Put your trust in the living God, who is free from death. Give Him glory and praise. He alone needs know the shortcomings of His servants¹. It is He who created the heavens and the earth and all that lies between them in six days, and then occupied the throne. He is the Gracious God. Ask about Him from him who knows.

61. When they are told to worship the Gracious God, they say with their hatred mounting up: 'What thing is this Gracious God? Shall we worship Him just to do your bidding.'

62. Blessed be He who has placed constellations in the heaven, and has set in it a glowing sun and a glittering moon.

63. It is He who has made the night and the day succeed one another. He has done it for those who would care to take heed and² for those who would care to render thanks.

64. Those alone are the servants of the Gracious God who walk on the earth in humility and say good-bye to the fools when they accost them; who pass the night prostrating and standing before their Lord; who say: 'Lord, avert from

1. Illustrates the uselessness of the doctrine of confession

2. Roohul-bayan.

us the punishment of hell, for its punishment is lasting, and it is an evil resort and an evil abode ;' who are neither extravagant nor niggardly when spending, their spending following a middle course ; who invoke no god other than Allah, and, except for a just cause, do not kill anyone whom Allah has forbidden to be killed, and do not commit adultery ; (Indeed those who do such a thing shall meet the punishment of their sins¹. Their punishment will be doubled on the Day of Resurrection, and disgraced, they will suffer the punishment for ever. Different, however, will be the case of those who repent, and believe, and do good deeds ; for Allah will replace their evil deeds by good deeds. Allah is most forgiving, infinitely merciful. Indeed those who repent and do good deeds, it is they who truly turn to Allah) ; who do not give false evidence, and pass by with dignity when they pass by something vain ; who do not shut their eyes and ears to the revelations of their Lord when they are reminded of them ; who say : 'Lord, grant that our wives and children are a source of comfort to us, and make us the leaders of the righteous.'

76. It is they whose fortitude will win them the highest place in paradise, where they will be welcomed with greetings and salutations. They will live there for ever. How excellent will be their resort ! How excellent their abode !

78. Say : 'What does my Lord care for you if you do not call on Him ? You have denied His revelations, and shall suffer a lasting punishment.'

1. Lane.

CHAPTER 26

THE POETS

In the Name of Allah, the Gracious, the Merciful.

2. I am the Benign, the Hearing, the Knowing¹.

3. These are verses of the Book which tells the right from the wrong. Will you kill yourself with grief because they do not believe? Indeed if We pleased We could send them a sign from heaven, and their heads would bow down to it

6. There never comes to them a new warning from the Gracious God but they turn away from it. They have denied the Koran. But they shall soon know the truth of that which they mocked at.

8. Do they not see the earth, how many useful² things of all kinds We have produced³ on it? Behold, there is a sign in this! Yet most of them will not believe, though your Lord is almighty, infinitely merciful.

11. Recall the time when your Lord called to Moses, saying: 'Go to those wicked people, the people of Pharaoh. Will they have no fear of God?'

13. 'Lord,' he said, 'I fear that they will deny me. My courage fails, and my tongue falters. Send words to Aaron to assist me⁴. I am afraid that they will kill me; for they have a charge⁵ against me.'

16. He said: 'They shall not kill you⁶. Go with Our signs, both of you. We shall be with you and your followers, and shall

1. Ta Sîn Mim. 2. Shaukanî. 3. Lane.

4. Razi. Also see 20: 30-31, & 28: 35.

5. Beydawee: فحذف المضاعف ، أى تبعة ذنب ، 6. Jalalain.

hear you. Go to Pharaoh, both of you, and say : 'We have been sent by the Lord of the worlds to ask you to send the Children of Israel with us.'

19. When they went to him¹, Pharaoh said to Moses : 'Did we not bring you up among us when you were a mere babe ? And you have stayed with us for many years of your life. And yet you have done an act which you have done. Indeed, you are an ungrateful man.'

21. He said : 'I did it inadvertently, and fled from you when I apprehended injustice² from you. And it came to pass that my Lord gave me knowledge³ and made me a prophet. And is this the favour you are casting in my teeth that you enslaved the Children of Israel ?'

24. Pharaoh said : 'And what thing is this Lord of the worlds ?'

25. Moses said : 'He who is the Lord of the heavens and earth and all that lies between them. Have faith in Him⁴ if you want to gain true knowledge.'

26. 'Do you hear ?' Said Pharaoh to those around him.

27. 'He is your Lord and the Lord of your forefathers,' continued Moses.

28. 'The Apostle that has been sent to you is a madman,' said Pharaoh.

29. Moses went on : 'He is the Lord of the East and the West and all that lies between them. Believe in Him⁵, if you have any sense.'

30. Pharaoh said : 'If you worship any god besides me, I will put you in prison.'

1 Beydawee. 2. Razi. 3 Razi. 4. Jalalain. 5. Jalalain.

31. Moses said : 'Will you do this even if I bring to you something which leaves no room for doubt ?'

32. Pharaoh said : 'Come out with it, if you speak the truth.'

33. So he threw his staff, and behold ! it was a serpent all over. And he stuck his hand out, and behold ! it looked white to the eyes.

36. Pharaoh said to the chiefs around him : 'What do you advise ? This man is a skilled sorcerer who wants to turn you out of your country by dint of his sorcery.'

37. They said : 'Put him and his brother off, and send heralds to the cities to collect and bring to you all skilled sorcerers.'

39. So the sorcerers were assembled on the appointed time and day¹.

40. And it was said to the people : 'Will you make haste² to gather together, so that we may follow the sorcerers if they gain clear supremacy.'

42. And when the sorcerers came, they said to Pharaoh : 'Shall we be richly rewarded if we gain clear supremacy ?'

43. He replied : 'Yes, and you shall become my close companions.'

44. Now Moses said to them : 'Cast what you have to cast.'

45. So they cast their ropes and rods, and said : 'By the might of Pharaoh we shall surely win.'

46. And Moses cast his staff, and behold ! it swallowed up

1 See 20 : 60. 2. Beydawee.

all their concoctions. And the sorcerers instantly fell down, prostrating. They said : 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'

50. Pharaoh said : 'Have¹ you believed in him before I gave you permission ? This man is your chief who has taught you sorcery. You shall soon know the consequences. I will cut off your hands and feet on opposite sides ; and I will crucify you, one and all.'

51. They said : 'It shall do us no harm². We have after all to return to our Lord. Since we are the first to believe, we hope that our Lord will forgive us our sins.'

53. And We sent Our revelation to Moses, saying : 'Take away my men by night. You shall be pursued.'

54. When Pharaoh came to know of the exodus³, he sent heralds to the cities to collect troops⁴ and to proclaim : 'These are a handful lot⁵ who have kindled our wrath. But we are a vigilant and united people.'

58. Thus We made them leave their gardens, fountains, treasures, and precious abodes. That is what We did. And We gave these things to the Children of Israel.

61. Now the Egyptians overtook⁶ them at sunrise.

62. And when the two hosts sighted one another, the companions of Moses said : 'We are caught.' 'Not at all,' said Moses, 'my Lord is with me. He will lead me out of the impasse.'

1. Jalalain.

2. When there is spiritual awakening, bodily harm, even if it is crucifixion, seems to be no harm.

3. Beydawee & Jalalain. 4. Beydawee & Jalalain.

5. Shaukani : يقال عصبة قليلة و قليلون و كثيرة و كثيرون .

6. Jalalain : لحقوهم .

64. And We sent our revelation to Moses, saying : 'Strike the sea with your rod.' And as he did so, it parted, so that each one of its sides surged up into a huge mountain. And We made the pursuers draw near to the same place, and saved Moses and all his companions, and drowned the rest.

68. Behold ! There is a sign in this episode, yet most of them would not believe. Indeed your Lord is rough¹ to His enemies, infinitely merciful to His friends².

70. Narrate to them the story of Abraham. He said to his father and his people : 'What things are those which you worship ?'

72. They said : 'We worship idols, and are constantly devoted to them.'

73. He said : 'Do they hear you when you call on them ? Or can they do you good or harm ?'

75. They said : 'No. But we found our fathers doing the same.'

76. He said : 'Have you noticed what you have been worshipping, you and your forefathers. They are all enemies to me. Different, however, is the case of the Lord of the worlds, who created me and gives me guidance ; who gives me food and drink ; who restores me to health when I am taken ill ; who will call me to death and raise me to life ; and who, I hope, will forgive me my sins on the Day of Judgment.'

84. Abraham then turned to his Lord, and said : 'My Lord, give me wisdom, and make me follow³ righteous men. Give me a good name with posterity, and grant me the blissful garden of paradise. Forgive my father, for he has gone astray. Do not put me to shame on the day when men will be resurrected,

1. Lane. 2. Beydawce, Jala'ain, Sbaukani & Roohul-bayan.

3. Lane.

the day when riches and children will be of no avail except to the man who comes to Allah with a pure heart.'

91. On that day paradise will be brought near to the righteous, and hell unveiled to the wretched, who will be asked : 'Where are your gods whom you worshipped besides Allah ? Can they come to your help ? Or can they help themselves ?'

95. They shall all be hurled headlong into hell, the idols, the wretched, and the hordes of the Devil. The wretched will say, quarrelling with their idols in hell : 'By God ! We were plainly mistaken in holding you equal to the Lord of the worlds. It was the evil-doers who led us astray, so that we have no intercessor or true friend. Could we but once return and become true believers.'

104. Behold ! There is a sign in the episode of Abraham, yet most of them would not believe. Indeed, your Lord is rough to His enemies, infinitely merciful to His friends.

106. The people of Noah denied their apostles. Noah, their kinsman¹, said to them : 'Will you have no fear of Allah ? I am your trusted apostle. Fear Allah, and obey me. I ask no reward from you for the services I render. My reward lies only with the Lord of the worlds. Have fear of Allah, and obey me.

112. They said : 'Shall we believe in you when it is only the meanest fellows that follow you ?'

113. 'I have no knowledge of their past deeds,' said Noah. 'It is only for my Lord to call them to account, if you but knew. I cannot drive the believers away. My mission is only to give plain warning.'

117. 'Noah,' they said, 'if you do not mend your ways, you shall be stoned to death.'

1 Akrab.

118. Noah then prayed to his Lord, and said : 'Lord, my people have denied me. Give a clear judgment between us, and save me and the believers who are with me.'

120. So We saved him and all those who were with him in the fully-laden ark. And after that We drowned the rest.

122. Behold ! There is a sign in this episode, yet most of them would not believe. Indeed, your Lord is rough to His enemies, infinitely merciful to His friends.

124. The Aad denied their Apostles. Houd, their kinsman, said to them : Will you have no fear of Allah ? I am your trusted apostle. Fear Allah, and obey me. I ask no reward from you for the services I render. My reward lies only with the Lord of the worlds. Is it not true that to satisfy your vanity you build monuments on every hill ? And is it not true that you raise fortresses in the hope that you will live for ever ? And is it not true that when you lay hold upon men you do it like tyrants ? Have fear of Allah, and obey me. Fear Him who has given you all the blessings that you know of. He has given you cattle, sons, gardens, and fountains. I fear lest the punishment of the terrible day should befall you.'

137. They said : 'It makes no difference to us whether you admonish us or not. Your ways are the ways of the ancients. There awaits us no punishment.'

140. Thus they denied him, so that We destroyed them.

Behold ! There is a sign in this episode, yet most of them would not believe. Indeed, your Lord is rough to His enemies, infinitely merciful to His friends.

142. The Thamoud denied their apostles. Saleh, their kinsman, said to them. 'Will you have no fear of Allah. I am your trusted apostle. Fear Allah, and obey me. I ask no

reward from you for the services I render. My reward lies only with the Lord of the worlds. Do you think that you will be left here in peace among the things you have, amongst gardens and fountains, amongst cornfields and palm trees laden with mellow fruit, hewing out houses in the mountains, behaving insolently? Have fear of Allah and obey me. And do not do the bidding of ignorant men who do evil on the earth and do no reform.'

154. They said : 'You are but a man who is under a spell and has lost his reason¹. You are only a mortal like us. Bring us a sign, if you speak the truth.'

156. He said : 'This is a she-camel. She will have her turn of drink, while you will have your drink on the day fixed for you. You will do her no harm, or the suffering of the terrible day shall befall you.'

158. But they hamstrung her, so that the morning found them a picture of regret, and their promised² punishment overtook them.

Behold, there is a sign in this episode ! Yet most of them would not believe, though your Lord is almighty, infinitely merciful.

161. The people of Lot denied their apostles. Lot, their kinsman, said to them : 'Will you have no fear of Allah ? I am your trusted apostle. Fear Allah and obey me. I ask no reward from you for the services I render. My reward lies only with the Lord of the worlds. Is it not true that of all peoples³ you alone lie with males ? And is it not true that you leave alone your women whom Allah has created for you ? Why, you are a people who know no limits.'

168. They said : 'Lot, if you do not mend your ways, you shall be banished.'

1. Beydawee, Jalalain, Roohul-bayan & Lane.

2. Beydawee & Jalalain. 3. Razi.

169. He said : 'I hate your ways. Lord, save me and my household from the consequences of their deeds.'

171. So We saved him and all his household except an old woman who stayed behind, and destroyed the rest, pelting them with a terrible rain. Look, how evil was the rain which fell on those who had been warned !

Behold ! There is a sign in this episode, yet most of them would not believe. Indeed, your Lord is rough to His enemies, infinitely merciful to His friends.

177. The dwellers of the forest denied the apostles. Shoaib said to them : 'Will you have no fear of Allah ? I am your trusted prophet. Fear Allah, and obey me. I ask no reward from you for the services I render. My reward lies only with the Lord of the worlds. Measure correctly and be no cheats. Weigh with even scales, and do not defraud men of their things, nor indulge in evil on the earth. Fear Him who created you and the earlier nations.'

186. They said : 'You are but a man who is under a spell and has lost his reason. You are only a mortal like us. In fact we take you to be a liar. Let a fragment of heaven fall upon us, if you speak the truth.'

189. He said : 'My Lord knows all that you do.'

190. They denied him, so that the punishment of the gloomy day befell them. It was indeed the punishment of a terrible day.

191. Behold, there is a sign in this episode ! Yet most of them would not believe, though your Lord is almighty, infinitely merciful.

193. The Koran has been revealed by the Lord of the

worlds. The Trusted Spirit has revealed it to your heart in plain Arabic, so that you may warn men. It is a Book which finds mention in the scriptures of the earlier people.

198. Is it not sufficient proof for them that the doctors of the Children of Israel recognize it? Indeed, if We had revealed it to some non-Arab and he had recited it to them, they would never have believed in it. That is how We make disbelief take root in the hearts of the sinners. They will not believe in it till they see the woeful punishment which will come upon them suddenly and take them unawares. And when it befalls them, they will say: 'Shall we be given some respite?' Is that why they seek to expedite Our punishment?

206. Do you not see that if We let them enjoy themselves for some more years, and then their promised punishment befalls them, their past enjoyments will be of no avail to them?

209. We destroy no people until We send apostles to warn¹ them; for We are not unjust.

211. It was not the devils who revealed the Koran. It neither suits² them nor have they power to reveal it. In fact they are precluded from hearing the Divine Revelation³.

214. Then call on no god besides Allah; for if you do, you will be severely punished. Prophet, warn your near kinsmen, and be gentle to the believers who follow you. If your kinsmen⁴ disobey you, say to them: 'I am not responsible for what you do.' Put your trust in the Almighty, All-merciful God, who sees you when you stand up to pray, and when you move about among the worshippers. He is All-hearing, All-knowing.

222. Shall I tell you to whom the devils appear? They appear to all hardened liars and sinners who listen eagerly to what they say. Yet mostly⁵ they tell them lies.

1. Razi. 2. Lane. 3. See 37:8. 4. Jalalain.

5. Beydawe: بالكثرة باعتبار اقوالهم.

225. As for the poets, it is only the wretched who follow them. Do you not see that they wander aimlessly in every valley, and say what they do not do? Such, however, is not the case with those who believe and do good deeds, and remember Allah over and over again, and defend themselves when they are wronged.

Behold ! The wrongdoers shall soon know to what wretched end they are heading for.

CHAPTER 27

THE NAML

In the Name of Allah, the Gracious, the Merciful.

2. I am the Benign, the Hearing¹.

These are verses of the Koran, of the Book that tells the right from the wrong. They are a guide and glad tidings to the believers, who observe prayers, pay the poor-tax, and have a firm faith in the hereafter.

5. As for those who do not believe in the hereafter. We make them take pride in their deeds, so that they blunder about aimlessly. There awaits these men a grievous punishment. They will be the greatest losers in the hereafter.

7. Prophet, you have received the Koran from the All-wise, All-knowing God.

8. Recall the time when Moses said to his people : 'I see a fire. I will bring you some news from there or at least a lighted torch, so that you may warm yourselves.'

9 And when he reached the fire, a voice called out to him : 'Blessed be he who is in search of the Fire², and blessed are those who are around it. Holy is Allah, the Lord of the worlds. Moses, I am Allah, the Mighty, the Wise.'

11. And the voice continued³ : 'Throw down your staff.' And when Moses threw down the staff and saw it shifting about like a serpent, he turned his back and fled, and would not return.

1. Ta Sin 2. The Fire of Divine light.

3. نودی أن بورك من is conjunction on بورك . Thus it is : نودی أن بورك من في النار و أن ألق عصاك (Kashshaf & Beydawee).

Allah said : 'Moses, have no fear. My apostles have nothing to fear in My presence, nor¹ have those who commit some foul deed and then replace it with a good deed. Indeed I am most forgiving, infinitely merciful.'

13. And He continued : 'Put your hand into your bosom, it will come out flawless white. These are among the nine signs which you shall show to Pharaoh and his people. They are a wicked people, indeed.'

14. And when Our eye-opening signs were shown to Pharaoh and his people, they said : 'This is plain witchcraft.' Though their hearts were convinced of their truth, they rejected them out of spite and arrogance. Look, how evil was the end of the evil-doers !

16. And We gave knowledge to David and Solomon, and they said : 'Praise be to Allah who has exalted us over many of His believing servants.'

17. And Solomon succeeded David. He said : 'Men, we have been taught the technique² of horsemanship³ and given all what we want. This indeed is a distinct favour.'

18. Now the armies of Solomon consisting of labour⁴, man, and horse were assembled before him, arranged in columns.

19. And it came to pass that when his armies reached the Valley of Naml, a distinguished Namalite said : 'Namalites, go into your houses, lest, not knowing your intentions, Solomon and his armies should crush you.'

1 Lane: لا also means 'nor' 2 Gharibul-Lughat.

3. Lisan: طير also means a horse.

4. In 34: 13 the jinn of Solomon have been mentioned as his labourers. Since in the present verse different sections of army have been mentioned, the word jinn has been translated as labour. The literal meanings of the word jinn is anything hidden or concealed. It may, therefore, mean any spiritual beings, or it may mean labourers because they are so much covered with dust that they cannot be identified, or it may mean high-ranking people who remain hidden from the general public, or it may mean those soldiers who are shrouded in coats of arms.

20. Solomon smiled at these words, displaying his teeth, and said : 'Lord, grant that I may pay thanks for the favour You have shown me and my parents, and that I may do deeds which are good and pleasing to You ; and number me with Your righteous servants through Your mercy.'

21. And Solomon reviewed the cavalry, and said : 'How is it that I do not see Hudhud ? Is he absent ? Unless he puts up a valid excuse, I will punish him severely or rather I will execute him.'

23. Solomon did not have to wait for long before Hudhud returned and said : 'I have collected that information which you do not possess. I bring to you sure news regarding Sheba. I have seen a wonderful woman who rules over her people. She has all that she requires, and owns a magnificent throne. I have seen her and her people worshipping the sun instead of Allah.

'The Devil has made them take pride in their deeds and has turned them away from the right path, so that they do not follow true guidance. He has done this so that they do not worship Allah who brings to light all that lies concealed in heaven and earth, and knows all that we conceal and all that we profess. Allah is He. There is no god but He, the Lord of the Mighty Throne.'

28. Solomon said : 'We shall look into it and see whether you are speaking the truth or telling a lie. Take this letter of mine, and deliver it to Sheba and her council'. Then withdraw from them and see what answer they make.'

30. When the queen saw the letter, she said : 'Chiefs, I have been delivered a worthy letter. It is from Solomon ; and it is in the name of Allah, the Gracious, the Merciful. It says : 'Do not rise against me ; and surrender to me submissively.'

1. Jalalain : بلقيس و قومها

33. 'Chiefs,' she continued, 'give me your advice in the matter which confronts me; for I decide no important matter except when you are present with me.'

34. They said: 'We are a powerful nation and gallant fighters. The decision rests with you. You may examine the order you want to give.'

35. She said: 'When kings invade a city they ruin it and reduce its high-ranking citizens to a mean position. Such indeed are their ways.'

36. 'I shall send them a present and see what answer my messengers bring back.'

37. When her envoy reached Solomon, the latter said: 'Do you mean to bestow wealth on me? But what Allah has given me is much better than what He has given you. You rather seem to be proud of your gift. Envoy, go back to your people. We shall come down upon them with forces they cannot withstand, and we shall see that they are driven away from their country, disgraced and humbled.'

39. Solomon then said to his chiefs, which one of you will bring to me the throne of Sheba before they come to me, surrendering.

40. A stalwart jinn said: 'I will bring it to you before you strike camp. I have the power to execute the job, and can be trusted with it.'

41. The learned man said: I will bring it to you in the twinkling of an eye¹.

1. Literally the verse means: 'I will bring it to you before your *'Tarf'* returns to you.' *Tarf* means 'eye' or a 'group of persons' (see 3: 128). If it is taken to mean an eye, the meaning will be: in the twinkling of an eye. If it is taken to mean a group of persons, it would mean: before your messengers (who will take this message) return. It seems that King Solomon's scribe wrote a suitable letter to Queen Sheba, asking her to surrender her throne. Being a learned man, he was sure that it was not a case for army action, and that a sensible queen like Sheba would surrender when she receives the King's letter.

And when Solomon saw the throne set before him, he said : 'This is due to the grace of my Lord which He has shown me, so that He may put me to the test and see whether I am grateful or ungrateful. Indeed he that renders thanks does it for his own good ; but he that shows ingratitude should know that my Lord needs no praise, is noble in His own right.'

42. 'Disguise her throne for her,' continued Solomon, 'we shall see whether she finds guidance or fails to find it¹.'

43. When she reached Solomon she was asked : 'Is this² your throne ?'

She said : 'It is much the same. We already know this, and have surrendered³.'

44. The things she worshipped besides Allah stopped her from seeing the truth ; for she belonged to an unbelieving people.

45. She was then asked to enter the palace. But when she saw it, she took it for a vast expanse of water, and bared her legs.

Solomon said : 'It is a palace paved with glass⁴.'

She said : 'Lord, I have done wrong to myself.' And she declared : 'I join Solomon in submitting to Allah, the Lord of the worlds.'

46. And We sent to the Thamoud their kinsman Saleh. He

1. It was meant to hint to her that since she was having a disguised view of her Creator, she was finding it difficult to recognise Him.
2. **ك** is sometimes redundant and used only to lay stress (Munjid). Razi says : **هكذا** is also used as **اسم الاشارة**.
3. Sheba did not catch the hint. She thought that her throne had been disguised in order to tell her that she was at the mercy of Solomon, and could keep her identity only by wearing the guise of subordination.
4. Solomon had thought that Sheba might fail to understand the true significance of disguising her throne. He had, therefore, prepared another argument for her to tell her that just as she had mistaken the glass for water, so had she mistaken the sun for the True God.

said: 'Worship Allah.' But no sooner he said it than they broke up into two warring factions.

47. 'My people,' he said, 'why should you prefer to hasten your evil fate rather than do good? Why do you not ask forgiveness of Allah, so that you may be shown mercy?

48. They said: 'We augur evil from you and from your companions.'

He said: 'Allah alone moulds your fortune. You are completely mistaken. You are rather on trial.'

49. There was in that city a gang of nine men who had upset the peace of the country, and would not reform themselves. They said one to another: 'Let us swear by Allah that we will make a raid on Saleh and his household by night, and then say to his next of kin: 'We were not present at the time and place of the death of his household. We surely speak the truth.'

51. They hatched a plot, and We brought forth a counter plot of which they were not aware. Look, the end their plot met! We destroyed them and their people, one and all. Their houses are lying deserted over there because of their wicked deeds. Indeed, there is a sign in this episode for the men who would know. For whereas We destroyed them, We saved those who believed and feared God.

55. And We sent Lot. He said to his people: 'Is it true that you commit obscenity, beholding one another? Is it true that instead of women you lie with men to satisfy your lust? Indeed you are an ignorant lot.'

57. His people had no reply but to say: 'Drive the followers² of Lot out of your city. They are a self-righteous people.'

1. Beydawee & Jala'ain. 2. Lane.

58. The result was that We saved Lot and all his people except his wife about whom We had ordained that she would stay behind, and pelted the rest with a terrible rain. Look, how evil was the rain which befell those who had been warned !

60. Say : 'Praise be to Allah and peace on His chosen servants.'

Who is to be preferred ? Allah or the things they worship besides Him ?

61. Who it is that created the heavens and earth, and sends down for you water from the clouds ? It is We who send down water and then grow with it beautiful gardens whose trees you have no power to grow. Is there any god besides Allah ? There is none. Yet the unbelievers set up equals with Him¹.

62. Who it is that made the earth a resting place, threaded it with rivers, gave it mountains, and placed a barrier between the two seas ? Is there any god besides Allah ? There is none. Yet most of them would not know the truth.

63. Who it is that answers the distressed when he calls upon Him and relieves him of his affliction and makes you the rulers of the earth ? Is there any god besides Allah ? Little is the heed you take !

64. Who it is that guides you in the darkness of the land and the sea, and sends winds as heralds of His mercy ? Is there any god besides Allah ? Allah is far above the things they associate with Him.

65. Who it is that starts the cycle of creation and then continues it, and who provides for you sustenance from the heavens and earth ? Is there any god besides Allah ? Say : 'Bring out your proof, if you speak the truth.'

¹ Jalalain.

66. Say : 'There is none in the heavens and on earth besides Allah who knows the unseen.'

The unbelievers do not know when they will be raised to life. The fact is that their knowledge regarding the hereafter has found its limit. Rather they are in doubt about the hereafter. Rather they are blind to it.

68. The unbelievers say : 'Is it that when we and our fathers have been reduced to dust, we shall be raised to life ? We were given this promise once before, and so were our fathers. But such talk is nothing but stories of the ancients.'

70. Say : 'Travel through the earth and see how evil has been the end of the sinners!'

71. Prophet, do not grieve for them, nor be distressed at their intrigues.

72. They say : 'When shall your threat be fulfilled, if you speak the truth ?'

73. Say : 'Perhaps a part of that which you are keen to precipitate is close on your heels.'

74. Your Lord is gracious to men, yet most of them render Him no thanks.

75. Your Lord knows what they hide in their hearts, and what they profess. In fact all the secrets of heaven and earth are known² to Him.

77. This Koran explains to the Children of Israel most of the things over which they differ. And it is a guide and a blessing to the believers.

79. Prophet your Lord will rightly judge between the

1. If one promise has been fulfilled, the other shall also be fulfilled

2. Beydawee: الاستعارة على القضاء. والمراد اللوح. Also see Beydawee under 6 : 60, 11 : 7 & 20 : 53.

believers and the unbelievers. He is the Mighty, the Knowing. So put your trust in Allah ; for you stand on plain truth.

81. You cannot make the dead hear, nor can you make the deaf hear the call when they turn their back on you. And you cannot guide the blind out of their error. You cannot make any one hear except those who, having surrendered to Our will, believe in Our revelations.

83. When Our judgment becomes due against them, We shall bring out for them an insect from the earth which will bite¹ them. That is because people will have no faith in Our revelations.

84. Remind them of the day when, arranged in columns, We shall gather from every nation a company of men who denied Our revelations. And when they have all come, We will say : 'Did you not deny My revelations before gaining full knowledge about them ? What else have you been doing ?' And because of their wicked deeds Our judgment will be passed on them with their lips sealed.

87. Do they not see that We have made the night for them to rest, and have made the day for them to see ? In this there are signs for the people who would believe.

88. On the day when the trumpet will be blown, except those whom Allah will be pleased to save, all those who are in heaven and all those who are on earth shall be stricken with fright, and they shall all come to Him, humbled.

89. You see the mountains and take them to be firm, while in fact they are passing away like clouds. Such are the works of Allah, who has brought everything to perfection. He knows all that you do.

1. Lisan, Akrab, Munjid & Shaukani.

90. Those who do good deeds will have a reward better than they deserve. On that day they will be safe from the fright. But those who do evil deeds will be hurled headlong into hell, and it will be said to them : 'You have to reap the fruit of your deeds.'

92. Say : 'I have orders to worship only the Lord of this city, which He has declared sacred. Everything belongs to Him. And I have orders to submit to His will, and to follow the **Koran.**'

Whoever follows guidance, does it for his own good. And tell him who goes astray : 'My mission is only to give warning.'

94. Say : 'All praise belongs to Allah. He will soon show you His signs, and you shall recognize them. Your Lord is unaware of nothing that you do.'

CHAPTER 28

THE STORY

In the Name of Allah, the Gracious, the Merciful.

2. I am the Beneficent, the Hearing, the Knowing¹.

3. These are verses of the Book which tells the right from the wrong.

4. We recount to you the true story of Moses and Pharaoh for the sake of those who believe.


5. Behold ! Pharaoh behaved arrogantly in the country and divided its people into classes. He oppressed a section of them, slaying their sons and sparing their women. He was indeed an evil-doer.

6. We chose to be gracious to those who were oppressed in the country, to make them leaders, to bestow a kingdom upon them, and to give them power in the country ; and to visit Pharaoh, Haman, and their hordes with the punishment which they dreaded.

8. We sent a revelation to the mother of Moses, saying : 'Give him suck. But when you have fears about him, cast him into the river, and entertain neither fear nor grief ; for We shall restore him to you and make him an apostle.'

9. And when she cast him into the river², Pharaoh's people picked him up to be an enemy to them and to spell sorrow for them. Behold ! Pharaoh and Haman and their hordes were greatly mistaken.

10. His wife said to Pharaoh : 'This child will be a source

1. Ta Sin Mim. 2.  presumes an antecedent

of comfort to me and to you. Do not kill him. Maybe he will prove useful to us or maybe we shall adopt him as our son.' But they were not aware of the ways of Allah.

11. Now the mother of Moses lost her mind¹. Had We not sustained her heart to help her have faith, she would have betrayed him. She said to his sister : 'Follow him.' And she followed him², and watched him from a distance, unnoticed by Pharaoh's people.

13. We had already made him refuse the wet nurses. Now his sister came, and said : 'Shall I direct you to a family who will bring him up for you, and will be benevolent³ towards him ?'

14. Thus We restored him to his mother so that she might be consoled and should not grieve, and so that she might know that the promise of Allah was true - a fact which most men do not know.

15. And when Moses attained his maturity and became fully grown, We gave him wisdom and knowledge. That is how We reward the righteous.

16. One day he entered the town at a time when its people were idling, and found two men fighting with one another. One of them belonged to his own people, while the other belonged to that of his enemies. Now the one who belonged to his people sought his help against the one who belonged to that of his enemies, and Moses struck the latter with his fist, and killed him. 'This is the work of the Devil,' said Moses. 'He is the enemy of man, an out-and-out seducer.' 'He then prayed to his Lord, saying : 'Lord, forgive me, for I have done wrong to myself.' And He forgave him. Indeed He is most forgiving, infinitely merciful.

18. Moses said : 'Lord, for the favour You have shown me, I will support no sinners.'

1. Beydawee : صفراً من العقل . 2. ف presumes an antecedent.

3. Lane.

19. The next morning he entered the city, fearful and watchful. And behold ! The man who had sought his help the day before again cried out to him for help.

‘You are an absolute wretch,’ said Moses to him.

20. And when he was about to get hold of their common enemy, the man said : ‘Moses, do you want to kill me as you killed a man yesterday ? You are trying to figure as a tyrant in the country. You do not want to promote peace.’

21. Now a man came running from the far end of the city. ‘Moses,’ he said, ‘the chiefs are holding council to put you to death. I sincerely advise you to leave this place.’

22. So Moses left the city, fearful and watchful. He prayed : ‘Lord, deliver me from these wicked people.’

23. And as he set out towards Midian, he said : ‘I hope my Lord will put me on the right course.’

24. When he reached the spring of Midian, he found a party of men watering their flocks. And he found besides them two women who were keeping their flock back.

He said to them : ‘What is the matter with you ? ’

They said : ‘We cannot water our flock until the shepherds have driven their flocks away ; for our father is a very old man.’

So Moses watered their flock for them. He then retired to the shade, and said : ‘Lord, I stand in need of whatever good You may bestow on me.’

Now one of the two women came to him, walking shyly. She said : ‘My father has called you, so that he may reward you for watering our flock.’

And when Moses went to him and narrated to him his story,

he said : 'Have no fear. You are safe from the wicked people.'

27. One of the women said : 'Father, hire him. You cannot do better than hire a strong and honest man.'

28. The old man said to Moses : 'I want to marry one of my two daughters to you, provided you serve me for eight years. But if you extend your stay to ten years, it will be an act of grace on your part. I have no desire to be hard on you. God willing, you will find me an upright man.'

29. Moses said : 'This settles the matter between us. Whichever of the two terms I complete, I will be free from obligation, and will not be harassed. Allah is a witness to what we have agreed¹.'

30. When Moses had completed the agreed term and was journeying with his household, he saw a fire in the direction of the mount. He said to his household : 'Stay here for I see a fire. I hope to bring you some news from there, or at least a brand of fire with which you may warm yourselves.'

31. And when he reached the fire, a voice called out to him from a blessed spot on the right side of the valley, from a bush, saying : 'Moses, I am Allah, the Lord of the worlds.'

32. And the voice continued : 'Throw down your staff.'

And Moses threw down his staff². And when he saw it shifting like a serpent, he turned his back and fled and would not return.

The voice said : 'Moses, come forward and have no fear. You are safe.'

33. 'Put³ your hand into your bosom, it will come out

1. Beydawee : ما نقول من المشاركة . 2. Beydawee.

3. Verses 31 to 33 are a very fine illustration of the figure of speech known as استيناس , which means becoming familiar or at home. In verse 31, it is 'the voice' speaking out. But in verse 33 'the voice' has been dropped in order to indicate that Moses has become more familiar with it and understands it to be 'the voice of his God.' That is why in verse 34 he makes the reply by saying : 'My Lord.....'

flawless white. And compose yourself¹ when you encounter fear. These two signs are two clear proofs from your Lord which He sends to Pharaoh and his court. For they are a lawless people.'

34. Moses said : 'Lord, I killed one of their men, and I fear that they will kill me. My brother, Aaron, is more ready in speech than I. Send him with me to help me and bear me out. For I fear that they will deny me.'

36. God said : 'We will strengthen your hands with your brother and give you both such power that they will not harm you. Go with Our signs. You and your followers shall come out victors.'

37. And when Moses came to them with Our clear signs, they said : 'This is nothing but an unprecedented² fraud. We have never heard such a thing happen in the time of our forefathers.'

38. Moses replied : 'My Lord best knows who brings true guidance from Him, and who shall meet a good end in this world. The wrongdoers shall never prosper.'

39. 'My courtiers,' said Pharaoh, 'I know for you no god besides me. Haman, bake me bricks of clay, and build me a tower, that I may have a look at the god of Moses. For I take him to be a liar.'

40. Pharaoh and his troops behaved arrogantly on the earth for no reason, and thought that they would not be recalled to Us. The result was that We took hold of him and his troops and cast them into the sea. Look, how evil has been the end of the evil-doers ! We made them leaders who invited men to hell. But on the Day of Resurrection they will find no help We

1. Kashshaf.

2. مخرج تحتلقه لم يفعل قبل مثله .

made a curse trail them in this world ; and on the Day of Resurrection they will look hideous.

44. After We had destroyed the earlier generations We gave Moses the Book containing clear arguments for the Children of Israel¹, and promising them guidance and blessing, so that they might take heed.

45. Prophet, you were not present on the western side of the Mount when We gave Moses the commission, nor were you present with the witnesses². In fact We have raised many generations since then, and a long time has rolled over them. Nor have you been living among the people of Midian, reciting to them Our revelations. Indeed it is We who have sent you and revealed all this knowledge to you³.

47. And you were not present on the side of the Mount when We called to Moses. All these revelations are the mercy of your Lord, so that you may warn the people to whom no prophet came before you, and they may take heed.

48. We have sent you to them⁴, so that when evil befalls them because of their evil deeds they may not say : 'Lord, why did You send no apostle to us ? For had You sent one, we would have followed Your revelations and believed in them.'

49. But now that the truth has come to them from Us, they say : 'Why has he not been given the like of that which Moses was given ?' Yet did they not deny before this what was given to Moses ?

They say . 'They⁵ are two frauds, who support one another.' And they add : 'We deny both of them.'

1. Roohul-bayan.

2. The reference is to the seventy elders going to the Mount with Moses (Exodus : 24)

3. Jalal-un : لك واليك باخبار المتقدمين . 4. Beydawee.

5. Moses and Mohammad, peace be upon them.

50. Say : 'If you speak the truth, bring a book from Allah which is a better guide than these two books¹, so that I may follow it.'

51. If they do not accept your challenge, know that they are just following their caprices. And who should be more misguided than the man who has received no guidance from Allah and follows his own caprice. Indeed Allah guides no wicked people.

52. We have been sending uninterrupted revelations to them so that they may take heed.

53. Those to whom We gave the Book before We revealed the Koran, believe in it. When the Koran is read to them, they say : 'We believe in it. It is the truth from our Lord. We submitted to Him even before its advent.'

55. They are the men who will be given their reward twice over. For they are steadfast, meet evil by repaying it with good, spend out of that which We have given them, and keep their distance when they hear something vain, and say to those who indulge in vain talk : 'We shall reap the fruit of our deeds, and you shall reap the fruit of your deeds. Good-bye to you. We have no desire to mix with the ignorant.'

57. Prophet, it is not possible for you to guide whom you like. Allah will guide whom He pleases. He knows those who will accept guidance.

58. They say : 'If we join you and follow your religion², we shall be driven away from our country.'

But have We not settled them in a safe and secure place to which all kinds of fruit are brought ? It is a provision made by

1. The Torah & the Koran.

2. Roohul-bayan : معنى اتباع الهدى معه الاقتداء به في الدين.

Us. Yet most of them do not know this¹.

59. We destroyed so many people who were proud of their civilization. There lie their homes in ruins. They have seldom been occupied since. It is We alone who are Everlasting.

60. Your Lord destroys no towns until He has raised an apostle in their capital city to proclaim to them His revelations. And He destroys no towns unless their citizens are unjust.

61. The little that you have been given are only the passing joys and pomp and show of the present life. But the reward which Allah has for you is far better and more lasting. Have you no sense ?

62. Is the man to whom We have made a fair promise, which shall be made good to him, to be compared to the man to whom We have given the temporary enjoyments of this life, and who will be arraigned before Us on the Day of Judgment ?

63. Beware of the day when He will call to the unbelievers, and say : 'Where are My so-called partners about whom you had many pretensions ?'

64. Their evil geni² who will be doomed to be condemned will say : 'Lord, these are the men we misled. We led them astray just as we ourselves went astray. We declare before You that we have nothing to do with them ; for it was not us that they worshipped.'

65. It will be said to the unbelievers. 'Call on your gods.' And they will call on them but they will make them no answer. And they will see the punishment, and wish that they had followed the right path.

1. When Allah has given them security and provisions in spite of their faithlessness, how should they be driven away from their country if they believe (Kashshaf & Beydaweec).

2. Roohul-bayan : شركاءهم من الشياطين او رؤساءهم الذين اتخذوهم

66. Beware of the day when He will call to the unbelievers, and say : 'What response did you give to my apostles ?'

67. But on that day they will forget all excuses, and will not consult one another.

68. As for those who repent and believe and act righteously, they are likely to find their goal.

69. Your Lord creates what He will, chooses whom He pleases. But they have no choice. Allah is beyond and far above the things they associate with Him.

70. Your Lord knows all that they profess. He alone is Allah. There is no god but He. All praise belongs to Him in this world and the next. The judgment belongs to Him. To Him you shall have to return.

72. Say : 'Do you not see that if Allah perpetuates your night till Doomsday, there is no god other than Allah who could bring you light ? Will you give no ears ?'

73. Say : 'Do you not see that if Allah perpetuates your day till Doomsday, there is no god other than Allah who could bring you night in which you might take rest ? Will you use no eyes ?'

74. It is His mercy that He has made the night and the day for you, so that you may take rest in the night, seek His bounty in the day, and render Him thanks.

75. Beware of the day when He shall call them, and say : 'Where are My so-called partners about whom you had many pretensions.'

76. On that day We shall bring a witness from every nation, and then say to them : 'Bring your proof.' They shall then

know that Allah alone has the right to godhead¹; and all their idols will be lost to them.

77. Korah belonged to the tribe of Moses, but he rose against his own people. We gave him so much treasure that even his current wealth would weigh down a party of strong men. When his people said to him: 'Do not exult beyond measure², for Allah does not love those who exult beyond measure; seek the home of the hereafter by means of that which Allah has given you; do not forget to acquire your portion of good deeds in the present life; be good to others as Allah has been good to you; and do not seek to promote evil in the land, for Allah does not love the evil-doers;' he replied: 'The wealth that I have been given is because of the knowledge that I possess.' But did he not know that Allah had destroyed before him generations of men who were mightier and richer than he? Indeed the evil-doers are not questioned about their sins before they are destroyed³

80. Now Korah appeared before his people in all his pomp and show. Those who sought the present life said: 'If only we could have the like of that which Korah has been given. He is indeed the Lord of great fortunes.'

81. The men of knowledge said: 'Woe to you! The reward which Allah has for those who believe and do good deeds is much better than all this; but it will be given only to the steadfast.'

82. And it came about that We sank him and his mansion into the bowels of the earth, so that he had no force to help him against Allah, nor could he help himself. And those who had coveted his lot the day before began to say: 'Woe to you! Allah multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases. Had not Allah been gracious to us, He would have sunk us also

1. Beydawee. 2. Lane.

3. Roohul-bayan: عند الله كما هم .

into the bowels of the earth. Woe to you ! Indeed those that are ungrateful will never prosper.'

84. There lies the Last Abode. We shall give it to those who do not seek to be highhanded on the earth, and do not seek to promote evil. Indeed, the righteous alone shall meet a happy end.

85. Those who do good shall have a reward better than they merit. As for those who do evil, they shall only reap the fruit of their deeds.

86. Behold ! He who has imposed the Koran on you, shall bring you back to the land of pilgrimage¹. Say : 'My Lord best knows the man who brings guidance, as well as those who are steeped in clear error.'

87. Prophet, you had no desire that the Promised Book should be revealed to you. It is only the mercy of your Lord that it has been revealed. Hence do not ever support the unbelievers nor ever let them turn you away from the revelations of Allah, when once they have been revealed to you. Call men to your Lord, and be no idol-worshipper. Call on no god besides Allah. There is no god but He. All things are liable to perish but He. The judgment belongs to Him. To Him you shall all have to return.

1. *i.e.*, Mecca. It contains the prophecy that the Prophet will fly from Mecca, and then return to it. Roohul-bayan interprets it as :
مراجع عظیم .

CHAPTER 29

THE SPIDER

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Knowing¹.

3. Do men think that they will be left alone and not put to the test only because they profess belief. Indeed We put their predecessors to the test. Allah will surely bring to light those who are true in their faith, as He will also bring to light those who are false.

5. Do the evil-doers think that they will escape Our punishment ? How ill they judge !

6. He that hopes to meet Allah should know that the hour fixed by Allah is bound to come. He is All-hearing, All-knowing.

7. He that strives to reach God does it for the good of his own soul. Allah has nothing to gain from His creatures. Indeed, those who believe and act righteously, We shall absolve of their sins, and reward according to their best deeds.

9. We have enjoined man to be kind to his parents. But should they insist that you associate with Me things which you know to be nothing at all², you shall not obey them. To Me you shall all return, and I will tell you all that you have been doing. Indeed all those who believe and act righteously, We shall admit to the fold of the righteous.

11. There are some men who say: 'We believe in Allah.' But when they are persecuted in the cause of Allah, they regard the persecution of men as a chastisement from Allah. Yet

1 Alif Lam Mim. 2 Kashshaf : المراد بنفى العلم نفي المعلوم .

should your Lord give you some victory, they shall say : 'We were always with you.' Why, does Allah not know the secrets which lie in the hearts of men ? Indeed Allah will bring to light the believers, as He will also bring to light the hypocrites.

13. The unbelievers say to the believers : 'Follow our way, and we shall bear your sins.' But they can bear no share of their sins. They are surely liars. Yet they will bear their own burden, and will also bear some burdens over and above their own, and will be questioned on the Day of Judgment about the lies they have been inventing.

15. We sent Noah to his people, and he stayed with them for as long as¹ nine hundred and fifty years². And it came to pass that his people, steeped in their evil ways, were caught in the deluge. However, We saved him and all those who were in the ark, and made this event a sign for all men.

17. And We sent Abraham. Behold ! He said to his people : 'Worship Allah, and fear Him. This is best for you, if you but knew. The things you worship besides Allah are mere idols. In calling them gods³ you do nothing but lie. The idols you worship besides Allah have no power to sustain you. Then seek your fortune with Allah, and worship Him, and render Him thanks. For to Him you shall have to return. If you deny me, remember that the people who have gone before you also denied their apostles. Yet an apostle's duty is only to deliver his message in clear terms.'

20. Do they not see how Allah starts the cycle of creation

1. Beydawe, Kashshaf & Razi : اختيار هذه العبارة للدلالة على كمال العدد .
2. سنة which has been translated as 'year' is tropically used also for season i.e. one quarter of a year (Lane). According to this computation the age of Noah works out to be two hundred years.
3. Tabari, Shaukani & Beydawe : في تسميتها آلهة .

and then continues it ? Indeed it is easy for Allah to continue it.

21. Say : 'Travel through the earth and see how He brought about the creation. Allah will as well bring about the Resurrection. Allah has power over all things. He punishes whom He will, and has mercy on whom He will. To Him you shall have to return. You cannot escape Him on earth or in heaven. You have no friend or helper besides Allah.'

24. Indeed, those who deny the revelations of Allah, and deny that they will meet Him, are despaired of His mercy. There awaits them a grievous punishment.

25. Abraham's people had no answer but to say : 'Kill him ; or rather burn him !' But Allah delivered him from the fire. Behold, there are signs in this episode for the people who would believe !

26. Abraham said : 'You worship² idols besides Allah, so that it may provide you with a common ground of affection in the present life. But on the Day of Resurrection you will disown one another and curse one another. Hell will be your home, and you shall have none to help you.'

27. Now Lot became a believer in Abraham. Abraham³ said : 'I shall fly where my Lord bids me. He is the Mighty, the Wise.'

28. We gave Abraham Isaac and Jacob, and established prophethood and the law in his seed. We gave him his reward in this life, and he will stand among the righteous in the hereafter.

29. And We sent Lot. Behold ! He said to his people :

1. Roohul-bayan & Beydawee : الاعادة . Resurrection is only a continuation of the cycle of creation.

2. Jalalain. 3. Jalalain.

'You indulge in an obscenity unprecedented among people. Is it not true that you lie with men, and commit highway robbery? And is it not true that you commit foul deeds at your gatherings?

His people had no answer but to say: 'Bring upon us the punishment of Allah, if you speak the truth.'

31. 'Lord,' said he, 'help me against these wicked people.'

32. When Our messengers brought Abraham the good news¹, they said: 'We are going to destroy the people of this town²; for its people are wrongdoers.'

33. 'But Lot lives in that town,' said Abraham. They replied: 'We fully know who lives there. But for his wife who is destined to stay behind, we will deliver him and his household.'

34. And when Our messengers came to Lot, he was troubled on their account; for he felt that he could not protect them. They said to him: 'Have no fears, and do not grieve. We will deliver you and all your household except your wife who is destined to stay behind. As for the people of this town, because of their lawlessness, we will bring down upon them a punishment from heaven.'

36. Behold! We have left in the ruins of this town a clear sign for the men who would understand.

37. And to the Midianites We sent their kinsman Shoaib. He said: 'My people, worship Allah, have fear of the last Day, and do not indulge in evil on the earth.'

38. But they denied him, so that they were caught in an earthquake and the morning found them lying prostrate in their dwellings.

1. Of the birth of a son.

2. Since Sodom was the main town, the subsidiary townships have not been mentioned separately (F.N. to Imla).

39. And We destroyed the Aad and the Thamoud. This must be plain to you from their dwellings. Far-sighted men though they were, the Devil made them take pride in their deeds and turned them away from the right path.

40. And We destroyed Korah, Pharaoh, and Haman. Moses came to them with clear signs, but they behaved arrogantly on the earth. Yet they could not escape Our punishment.

41. We took to task each one of them for their sins. On some We sent a violent sandstorm; others were caught in a blast; some others We sent down into the bowels of the earth; and yet others We drowned. It was far from Allah to wrong them. Rather they wronged themselves.

42. Those who make friends besides Allah are like a spider who makes itself a house. Yet of all houses that of the spider is the frailest, if they but knew.

43. Allah knows all that they call on besides Him. He is the Mighty, the Wise.

44. Such are the parables We narrate to men. Yet except for the learned, nobody tries to understand them.

45. Allah has created the heavens and earth to suit the requirements of truth. In this there is a sign for the believers.

46. Recite the Book which has been revealed to you, and observe prayer. Indeed, prayer keeps man from indecency and evil. Yet of all good acts, Allah's remembrance is the best. **Allah knows all that you do.**

47. Believers, observe the proprieties when you argue with the People of the Book, and say to them: 'We believe in that which has been revealed to us, and in that which has been revealed to you. Our God and your God is one. To Him we

stand resigned.' As for the wrongdoers among them, you need not argue with them.

48. Prophet, We have revealed this Book to you just as We revealed the Scriptures to the prophets before you¹. Those to whom We gave the Scriptures believe in it, as also some of these people. In fact it is only those who are steeped in unbelief² that deny Our revelations.

49. You read no book before the revelation of the Koran, nor did you ever write one with your own hand³. Had it been so the devotees of falsehood could entertain some doubt. Far from being an invention⁴, the Koran consists of clear revelations, lying secure in the minds of those who have been given knowledge. Indeed none but the wrongdoers deny Our revelations.

51. They say : 'Why have no signs been revealed to him by his Lord ?'

52. Is it no sufficient sign for them that We have revealed to you the Book which is recited to them ? It comprises blessings and is a means of eminence for the people who would believe.

53. Say : 'Allah is a sufficient witness between us. He knows all that lies in the heavens and on earth. Lost are those who believe in falsehood and deny Allah.'

54. They urge you to precipitate their punishment. But had not their term been fixed, the punishment would have befallen them by now. Yet come it shall, and suddenly, and take them unawares.

1. Jalalain : كما أنزلنا إليهم . 2. Beydawee : المتوغلون في الكفر .

3. Beydawee : ذكر اليمين زيادة تصوير للمعنى .

4. Razi.

55. They urge you to hasten their punishment. Hell will spell the end of these unbelievers.

56. Beware of the day when punishment will descend upon them from above their heads and will come upon them from below their feet, and He will say : 'Taste the fruit of your deeds.'

57. My believing servants, My earth is vast. Then worship none but Me. Every soul shall taste death, and to Us you shall have to return.

59. Those who believe and do good deeds, We shall house in the lofty mansions of paradise served by running streams. There they shall live for ever. How excellent is the reward of those who take pains, those who show patience and trust their Lord !

61. How many creatures there are that do not carry their sustenance ! Allah provides for them as well as for you. He hears all, knows all.

62. If you ask them who has created the heavens and the earth, and has harnessed the sun and the moon, they will say : 'Allah.' Then why are they so perverse ?

63. Allah multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases. Allah has knowledge of all things.

64. If you ask them who sends water from the heavens and thereby breathes life into the dead earth, they will say : 'Allah.' Say : 'Praise be to Allah.' Yet most of them would not catch the hint.

65. Futile and frivolous is this worldly life. The next world alone is the real life. Would that they knew this !

66. When they board a ship they pray to Allah, professing true faith in Him. But no sooner does He land them safely than

they begin to worship other gods, so that they may show their ingratitude for what He has given them, and may indulge in temporary enjoyments. They shall soon know the consequences.

68. Do the Meccans not see that We have made their town¹ a safe and secure place, while people are carried off all around them? Do they still have faith in falsehood, and deny the favour of Allah?

69. Who is more wicked than the man who invents a lie in the name of Allah², or denies the truth when it comes to him? Is there no place in hell for such unbelievers?

70. As for those that strive to seek Our pleasure, We will show them the ways that lead to Us. Allah is always with the righteous.

1. Jalalain. 2. Razi.

CHAPTER 30

THE ROMANS

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Knowing¹.

3. The Romans have been defeated in an adjacent land. But within three to nine years of their defeat they shall overpower their enemy. The power belongs to Allah after their defeat as it belonged to Him before it. On that day the believers will rejoice over the victory Allah³ gives them. He gives victory to whom He will. He is the Mighty, the Merciful⁴.

7. Allah has made a promise. Allah will not break His promise. Yet most men do not know this. They know only the apparent side of the present life and are completely oblivious of the next.

9. Do they never think over in their minds? Allah has created the heavens and earth and all that lies between them only to suit the requirements of truth, and for a fixed term. Yet most men deny that they will ever meet their Lord.

10. Have these Meccans never travelled through the earth and seen what has been the end of their predecessors? They were superior to them in strength, had broken the land and had cultivated it more than they ever did. There came to them their apostles with clear signs. Indeed, it was far from Allah to do them wrong. It was they who wronged themselves. The

1. Alif Lam Mim. 2. Lane.

3. This victory synchronized with the victory of the Muslims in the battle of Badr.

4. The word 'merciful' following the mention of the victory of the believers indicates that this victory will bring peace to Arabia and the world.

evil-doers met an evil end ; for they denied the revelations of Allah, and mocked at them.

Allah starts the cycle of creation, and then continues it. To Him you shall have to return.

13. On the day the Resurrection takes place, the sinners will despair. And though they had renounced their faith on account of them¹, none of their gods will intercede for them.

15. On the day the Resurrection takes place, people will be divided into different groups, so that those who believe and do good deeds will be entertained in a stately garden, and those who disbelieve and deny Our revelations and the next life, will be given over to a lasting² punishment.

18. So glorify Allah in the morning and the evening, and in the afternoon and the noon. For to Him belongs all praise in the heavens and on earth.

20. Out of the dead He brings forth the living, and out of the living He brings forth the dead ; and He breathes life into the dead earth. That is how you will be raised from the dead.

21. It is one of His signs that He created you from dust. And behold ! You are men who are spreading over the earth.

22. And it is one of His signs that He created spouses for you from your own species, so that you may find comfort in them. And He has induced mutual love and kindness between you. Behold, there are signs in this for the men who would think !

23. And the creation of the heavens and earth, and the diversity of your tongues and colours are some of His signs. Behold, there are signs in this for learned men !

24. And it is one of His signs that you sleep and seek His

1. Kashshaf. 2. Beydawee: مدخلون ، لا يغيبون عنه

bounty by night and by day. Behold, there are signs in this for the men who would hear !

25. And it is one of His signs that He shows you the lightning, inducing fear and hope, and sends down water from the heavens and brings the dead earth into life. Behold, there are signs in this for the men who would understand !

26. And it is one of His signs that the heavens and earth stand firm by His command, and that when He calls you forth from the earth by a single cry, you will at once come marching forth.

27. All those that are in the heavens and on earth belong to Him. They are all obedient to Him.

28. It is He who starts the cycle of creation and then continues it. Indeed it is easy for Him to continue it. He has the most exalted name in heaven and earth. He is the Mighty, the Wise.

He gives you an illustration drawn from your own lives. Do any of your slaves equally share with you that which We have given you so that you fear them as you fear your own men ? That is how We explain Our revelations to the men who would understand.

30. Behold, unfettered by knowledge, the wrongdoers pursue their caprices ! None can guide those whom Allah forsakes. They have none to help them.

31. Prophet, pay your wholehearted and devoted attention to your faith. Follow¹ the religion of Allah after which He has made the nature of men. There can be no change in the nature which Allah has made. This is the perfect religion, yet most men do not know it. Believers, follow it², repenting before Him.

1. Jalalian. 2. Kashshaf.

Have fear of Him, observe prayer, and be no idolaters who have pulled their religion into pieces, and have divided themselves into sects, so that each school is happy with its own assets.

34. When evil befalls men they call on their Lord, repenting before Him. But no sooner He lets them have a taste of His mercy than some of them start worshipping gods besides their Lord. Thus they show their ingratitude for what We have given them. Men, enjoy yourselves for a while. You shall soon know the consequences.

36. Have We given them any proof which supports them in their idol worship ?

37. When We let men have a taste of Our mercy, they rejoice over it. But no sooner does an evil befall them because of their own misdeeds than they grow despondent.

38. Do they not see that Allah multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases. Behold, there are signs in this for the men who would believe !

39. Give their due to the near of kin, the needy, and the wayfarer. This is best for those who seek the pleasure of Allah. It is they alone who shall attain their goal.

40. That which you pay as interest with a view to increasing the wealth of the people, does not help increase it in the sight of Allah. But that which you pay as poor-tax with a view to seeking the pleasure of Allah, will increase your wealth many times over¹.

1. Even the giving of interest is prohibited. Such a practice cannot be indulged in under the pretext that the idle wealth of the people is made to give them return. For what actually happens is that the borrower pays back a very small fraction of his profits as interest and grows richer at the cost of other people, whose money he uses. The result of such a practice is that the wealth starts circulating in the hands of a few people only. The Koran takes exception to such a practice. It says that the real thing which promotes the wealth of the general public is not a system which promotes capitalism, but the one which takes away the surplus wealth and puts it into circulation.

41. It is Allah alone who created you, who provides for you, who will call you to death and again raise you to life. Can any of your gods do the least of these things ? He is beyond and far above the things they associate with Him.

42. Owing to the misdeeds of men disorder has prevailed on land and sea. Thus He lets them taste the fruit of some of their misdeeds, so that they may mend their ways.

43. Say : 'Travel through the earth and see what has been the end of your predecessors. They were mostly idolaters.'

44. Man, pay your wholehearted attention to your faith before Allah reveals the inevitable Day. For on that day men will be divided into different groups, so that those who disbelieve will pay for their faithlessness, and those who act righteously will find that they paved the way to their own comfort. Thus, through His bounty, He will reward those who believe and act righteously ; but He will not love the unbelievers.

47. It is one of His signs that He sends the winds as heralds of glad tidings. He does it, so that He may let you have a taste of His mercy, and that the ships may sail at His command, and that you may seek His bounty and render Him thanks.

48. We sent apostles to their people before you, and they brought them manifest signs. But they denied them¹, so that We wreaked vengeance on the sinners. Indeed, it was incumbent upon Us to help the believers.

49. It is Allah alone who sends the winds. They stir up the clouds, which He spreads in the heavens as He will. And He breaks the clouds into pieces so that you can see the rain falling from their midst. And though they may be despondent before He sends them the rain, no sooner does He send it to such of His men as He will than they are filled with joy.

51. Then look at the evidence of Allah's mercy ! How He

3. Roohul-bayan : فکذبوهم فانقمنا .

breathes life into the dead earth. The very same God will raise the dead to life. He has power over all things.

52. If We send a wind and they see their fields turn yellow, they will continue to be ungrateful even after this.

53. You cannot make the dead hear, nor can you make the deaf hear the call when they retreat, turning their backs on you ; nor can you guide the blind out of their error. You can make only those hear who believe in Our revelations and submit to Our will.

55. Allah is He who creates you from a weak substance¹. He then replaces your weakness with strength, and again your strength with weakness and grey hair. He creates what He will. He is the Knowing, the Mighty.

56. On the day when the Resurrection takes place the sinners will swear that they stayed in this world only for a moment. Just as they will be deceived on that day, they are deceived in this world.

57. Those who have been given knowledge and faith will say : 'You stayed behind till the Day of Resurrection in accordance with the decree of Allah. And this is the Day of Resurrection. But you never cared to know.'

58. On that day their pleas will not avail the wrongdoers, nor will they be allowed to make amends.

59. We have set forth for men all sorts of signs² in this Koran. Yet if you bring the unbelievers a sign, they will say : 'You and your followers are all liars.'

60. That is how Allah seals the hearts of those who would not know.

61. Have patience, and do not let those who do not firmly believe in their own faith make you waver. The promise of Allah is true.

1. Jalalain. 2. Lisan : الآية .

CHAPTER 31

LOKMAN

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Knowing¹.

3. These are verses of the Book full of wisdom, promising guidance and mercy to the righteous, who observe prayer, pay the poor-tax, and firmly believe in the hereafter. It is they who follow the guidance of their Lord. It is they who shall attain their goal.

7. There are some men who, in their ignorance², choose an idle tale, so that they may lead men astray from the path of Allah and make a laughing stock of it. It is they whom there awaits a disgraceful punishment.

8. When Our revelations are recited to them, they turn their back upon them in disdain, as though they never heard them, as if they were deaf in both ears. Tell³ them that there awaits them a woeful punishment.

9. As for those who believe and do good deeds, there awaits them the delights of paradise⁴. There they shall live for ever. They shall find that Allah made them a true promise. Mighty is He and wise.

11. He created the heavens without any visible pillars. He cast the mountains on the earth so that it may not rock you, and scattered it with all kinds of creatures. He sends down water

1. Alif Lam Mim. 2. Razi & Beydawee.

3. Beydawee & Jalalain : أعلمه .

4. Beydawee : نعيم جنات ، فنعكس على المبالغة .

from heaven and grows on the earth all kinds of useful things¹.

12. Such is the creation of Allah. Now show me the things the gods other than Him have created. Yet the wrong-doers are engrossed in obvious error.

13. Behold ! We bestowed wisdom on Lokman, and said² : 'Render thanks to Allah.'

Indeed he that renders Him thanks does it for the good of his own soul, but he who shows ingratitude should know that Allah needs no gratitude, is praiseworthy in His own right.

14. Recall the time when Lokman admonished his son, and said : 'My child, worship no god other than Allah. Idolatry is a great sin. Allah says³ : "We enjoined man to be good to his parents. His mother is worn and wasted in bearing him, and it takes her two years to wean him." And He says : "Give thanks to Me and to your parents. To Me you shall all return. But do not obey them if they impose upon⁴ you to serve besides Me things which you know to be nothing at all⁵. Be their kind friend in this life, but follow the path of the man who repents to Me. To Me you shall all return, and I will tell you all that you have been doing.'

17. 'My child,' continued Lokman, 'even if a deed⁶ be as little as the grain of a mustard-seed, and even though it be hidden in a rock, or in heaven or on earth, Allah will bring it to light. Allah knows all hidden things, is All-aware.

18. 'My child, observe prayer, enjoin what is just and forbid what is wrong, and endure with fortitude what befalls you. All these are matters which require firm resolve. And do not

1. من كل جنس اما ان يكون شجر او اما ان يكون غير شجر : Razi.

2. Jalalain. 3. Razi. 4. Lane.

5. Kashshaf : "أراد ببنى العلم به نفيه ، اى لا تشرك بى ما ليس بشئى"

6. Razi.

turn your face from men with scorn, nor walk proudly on the earth ; for Allah loves no arrogant or vainglorious men. Walk with a modest pace, and talk in a gentle tone. Indeed, the most repugnant voice is the braying of the ass.'

21. Do you not see that Allah has subjected to you all that is in the heavens and all that is on the earth, and has showered on you His visible and invisible favours ?

There are some men who argue about Allah, though they possess no knowledge or guidance or illuminating book. When it is said to them : 'Follow what Allah has revealed,' they say : 'We would rather follow what our fathers followed.' Would they do so even though the Devil was inviting them all to the punishment of hell ?

23. He that resigns himself to the will of Allah and acts righteously, secures a hold on something firm and strong. For all matters ultimately rest with Allah.

24. As for those that disbelieve, let their unbelief not distress you. They shall all return to Us, and We will tell them all that they have been doing. Allah knows the innermost secrets of the heart. We will let them enjoy themselves for a while, and then bear them to a severe punishment.

26. If you ask them : 'Who has created the heavens and earth?' they will say : 'Allah.' Say : 'Praise be to Allah.' For most of them do not know its implication¹.

27. All that lies in the heavens and on earth belongs to Allah. Allah needs no praise, is praiseworthy in His own right.

28. If all the trees on the earth were to be pens, and the vast ocean, with seven such oceans to replenish it, were to be

1. Beydawee : ان ذاك يلزمهم .

ink, the words of Allah would not be finished. Allah is Almighty, All-wise.

29. Your¹ creation and your evolution are just like that of a single soul². Allah is All-hearing, All-seeing.

30. Man, do you not see that Allah makes the night gain on the day and makes the day gain on the night, and has harnessed the sun and the moon, each one of them gliding for a specified term? And do you not see that Allah is aware of all that you do? That is because Allah alone is the True God, because all that they call on besides Him are false gods, and because Allah alone is the High, the Great.

32. Man, do you not see that the ships sail through the sea by the grace of Allah? He has ordained it thus, so that He may show you some³ of His signs. Indeed in this there are signs for all steadfast and grateful men.

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1. Verse 28 refers to the innumerable works of Allah. Some of these works are mentioned in verses 29 & 30.
 2. Just as the human body passes through six stages before it is born, so has the human race passed through six stages of evolution. These six stages of evolution, as it were, are recorded and recapitulated in the evolution of human body. The following are the two sets of stages described by the Koran:—

<i>Human Body</i>	<i>Human Race</i>
I. Creation from a drop of fluid. (22 : 6 & 23 : 14)	Creation from water. (25 : 55)
II. From a clot of blood. (22 : 6 & 23 : 15)	From clay. (32 : 8)
III. From a lump of flesh. (22 : 6 & 23 : 15)	From black mud fashioned into shape. (15 : 29)
IV. Formation of bones. (23 : 15)	From dry clay. (15 : 29)
V. Clothing of bones with flesh. An unborn and un-named child. (23 : 15)	Man as an un-named animal and a thing of no consequence. (70 : 29)
VI. Man. (23 : 15)	Adam. (7 : 12)

The human race records and recapitulates the evolution of universe which was created in six stages (32 : 5), just as the human body records and recapitulates the evolution of human race.

3. Shaukani : من التبويض .

33. When waves cover sailors¹ like canopies, they call on Allah, bearing true faith in Him. But no sooner does He land them safely than some of them become indifferent². Yet it is only the treacherous and ungrateful men who deny Our signs.

34. Men, have fear of your Lord, and fear the day when father will be of no avail to the son, and son will be of no avail to the father. The promise of Allah is true. Then let not the worldly life deceive you, nor let the Arch-deceiver entice you away from Allah.

35. Allah alone has knowledge³ of the hour of Resurrection. He sends down the rain, and He knows what the wombs contain. Nobody knows what he will do tomorrow, and nobody knows the land where he will die. Allah alone is All-knowing, All-aware.

1. Roohul-bayan 2. Kashshaf & Razi : مقتصد في الاخلاص .
3. Beydawee.

CHAPTER 32

THE PROSTRATION

In the Name of Allah, the Gracious, the Merciful.

2. I am Allah, the Knowing¹.

3. There is no doubt that this Book has been revealed by the Lord of the worlds.

4. Do they say: 'He has invented it?' Why, it is the truth revealed by your Lord so that you may warn the people to whom no prophet came before you, and they may receive guidance.

5. Allah is He who created the heavens and earth and all that lies between them in six days, and then occupied the Throne. You have none besides Him to help you or intercede for you. Will you take no heed?

6. He orders His scheme and sends it from the heaven to the earth, and it again ascends to Him in the course of a day which according to your computation is equal to a thousand years. Such is He, who knows the seen and the unseen, the Mighty, the Merciful, who made perfect all that He created. He originated the creation of man from clay, and then created his seed from the extract of a worthless fluid, and then fashioned him and breathed into him His spirit. And He gave you ears and eyes and hearts. Yet little are the thanks you give.

11. They say: 'Shall we be raised to a new life when we are buried² in the earth?' The truth is that they deny that they will meet their Lord.

12. Say: 'The angel of death, who has been put in charge

of you, will carry you off, and then to your Lord you shall have to return.'

13. Could you but see the sinners when they stand before their Lord with their heads hanging down and say: 'Lord, we have found our eyes and ears. Send us back. We will act righteously. For now we are convinced.'

14. If We pleased, We would have given guidance to every one. But as it is, My words came to be true that I will fill hell both with jinn and men.

15. We shall say to them: 'Taste your punishment, because you forgot that you would meet this day. We shall forget you now. Taste the lasting punishment, the reward of your deeds.'

16. None believe in Our revelations but those who, when they are reminded of them, fall down prostrate and give glory and praise to their Lord, and do not wax proud. They forsake their beds, praying to their Lord in fear and hope, and spend from that which We have given them. Nobody knows what comforts lie hidden for them, the reward of their good deeds.

19. Can a believer be treated like a sinner? They are not alike.

20. There await those who believe and do good deeds gardens of paradise, a lasting abode, a gift for their good deeds.

21. As for those who do evil, their abode is hell. As often as they try to get out of it they will be hurried back into it, and it will be said to them: 'Taste the torment of hell, which you used to deny.'

22. Yet We will let them have a taste of the minor punishment before the major punishment befalls them, so that they may mend their ways. Indeed, who can be more wicked than the man

who is reminded of the revelations of His Lord and yet turns away from them? We will surely punish such evil-doers.

24. We gave the Book to Moses. Prophet, have no doubts that you will also receive a similar book. We made this book a guide for the Children of Israel. So long as they remained steadfast and firmly believed in Our revelations. We raised leaders among them who guided them by Our command.

26. Your Lord will judge between them on the Day of Resurrection the issues over which they differed.

27. Does it afford them no guidance that We destroyed before them a good many generations in whose habitations they now move about? There are signs in all this. Will they give no heed¹?

28. Do they not see that We convey the water to the dry land, and produce with it crops which they and their cattle eat? Will they not understand?

29. They say: 'When will this judgment be, if you speak the truth?'

30. Say: 'Have patience²; for their faith will not help the unbelievers on the Day of Judgment, and no respite will be given to them.'

31. Prophet, leave them alone, and await their end. For they are also awaiting yours.

1. Beydawee: سماع تدبر و اتعاط. 2. Roohul-bayan: لا تستعجلوا.

CHAPTER 33

THE TROOPS

In the Name of Allah, the Gracious, the Merciful.

2. Prophet, seek refuge in Allah, and do not follow the unbelievers and the hypocrites. Allah knows how matters stand, His commandments are wise¹. Follow that which is revealed to you by your Lord. Allah knows all that you do. And put your trust in Allah; for Allah alone is worth trusting.

5. Allah has not placed two hearts in the bosom of any man. He does not regard as your mothers your wives whom you desert by calling them as such, nor does He regard your adopted sons as your own sons. These are mere words that you speak. But Allah speaks the truth, and guides to the right path.

6. Call your adopted sons after the names of their fathers. This is more just in the sight of Allah. If you do not know their fathers, they are your brothers and friends in the faith. No blame shall lie on you for what you do by mistake. But you are responsible for that which you wilfully do. Indeed Allah is most forgiving, infinitely merciful.

7. The Prophet has a better claim on the believers than they have on themselves. Not only that, his wives are their mothers.

In the matter of inheritance² blood relations are nearer one to another than to the believers or the fugitives, according to the law of Allah. Yet you can do an act of kindness to your friends. This is laid down in the law.

1. Beydawee : عليمًا بالمصالح و المفاسد لا يحكم بما لا تقتضيه الحكمة .

2. Beydawee & Jalalain.

8. Recall the time when We made a covenant with the prophets. We made it with you, with Noah, Abraham, Moses, and Jesus the son of Mary. We made a solemn covenant with them, so that We may question the true believers whether they were true to their covenant. And whereas We will reward the believers¹, We have in store a woeful chastisement for the unbelievers.

10. Believers, remember how Allah favoured you when armies came upon you, and He sent upon them a strong wind and armies which you could not see. Indeed, Allah was seeing how hard you were working.

11. Remember how He favoured you² when they came upon you from above you and from below you, and your eyes were dazed and your hearts leapt to your mouths and you entertained various thoughts about Allah. That was the time when the believers were tried and violently shaken.

13. Recall the time³ when the hypocrites and the men who carried a disease in their hearts said : 'Allah and His prophet have made us a false promise.'

14. Recall the time when a section of them said : 'People of Yathrib, you can put no stand. You had better go back.' And some of them asked the Prophet for leave. They said : 'Our homes are lying exposed.' But they were not lying exposed. They were only trying to fly away.

15. Had they been invaded from all sides of the city and then incited to treachery, they would have gone for it, and paused but little to give it a second thought. They would have done this, though they had, before that, made a covenant with

1. Baydawee : كأنه قال فأثاب المومنين . عطف على ما دل عليه ليسأل ، كأنه قال فأثاب المومنين .

2. Beydawee : بدل من اذ جاءكم . 3. Jalalain : واذكر .

Allah that they would not show their back. But a covenant made with Allah will have to be answered for.

17. Say : 'If you fly from death or the battlefield, it would be of no avail to you. For in that case you will be allowed to enjoy yourselves only for a little while.'

18. Say : 'Who will save you from Allah, if He intends to do you some harm ; or do you some harm¹, if He intends to show you His mercy?' Indeed they will find none besides Allah to help or defend them.

19. Allah knows those of you who turn men away from the Prophet² and say to their friends : 'Come to us.' They join battle but seldom. They have no desire to help you³. When danger is in sight, you can see them looking to you, their eyes rolling like that of a man who is on the verge of death. But when danger passes away, in their greed to acquire wealth, they lash you with the edge of their tongues. These men never believed. Allah will bring their efforts to nothing. That is easy for Allah.

21. They think that the troops have not yet left. And should the troops come back, they would wish to be in the desert with the bedouins, asking of news about you. And should they be with you, they would fight but little.

22. You have an excellent model in the Prophet of Allah for those who fear Allah and the Last Day and remember Allah again and again.

23. No sooner did the believers see the troops than they said : 'This is what Allah and His Apostle had promised us.

1. Beydawee & Jalalain : او يصيبكم بسوء ان اراد بكم رحمة .

2. Beydawee : المبتطين عن رسول الله .

3. Beydawee : نصب على الذم .

Indeed Allah and His Apostle spoke the truth.' Look ! The entire episode made them all the more faithful and obedient.

24. There are men among the believers who have been true to the covenant they made with Allah. There are some among them who have fulfilled their vow, and there are others among them who are waiting to fulfil it. They have not changed their minds in the least.

25. This incident happened as it did¹, so that Allah may reward the believers for being true to their covenant, and may punish the hypocrites or show them mercy, according to how it pleases Him. Allah is most forgiving, infinitely merciful.

26. Allah drove the unbelievers back, and they went back, afire with rage. They gained no good. Indeed Allah was sufficient for the believers in their fight. All-powerful is Allah, and Almighty.

27. And He brought down from their strongholds those of the Jews who had helped the unbelievers, and struck their hearts with panic. Thus some of them you slew and others you took captive. And He gave you their lands, their houses, and their wealth. And He will give you yet more lands on which you have not so far set your foot. Allah has power over all things.

29. Prophet, say to your wives : 'If you desire the present life and its beautiful things, come and I will give you your dowries², and send you away in a handsome manner. But if you desire Allah and His Apostle and the next world, remember that Allah has in store a great reward for those of you who are righteous.

31. O wives of the Prophet ! Whoever of you commits flagrant indecency, will have your punishment twice over. Indeed it is easy for Allah to double your punishment.

1. Roohul-bayan : ای وقع جمیع ما وقع لیجزی الله .

2. Kashshaf & Jalalain.

32. As for those of you who are obedient to Allah and His Apostle and act righteously, We shall give them their reward twice over. We have rare gifts in store for them.

33. O wives of the Prophet ! You are like no other woman. If you fear Allah, do not be soft-spoken, or it will tempt the man who carries a disease in his heart. Speak in a dignified tone, stay in your homes, and do not display your beauty as they did in the bygone days of ignorance. Observe prayer, give alms, and obey Allah and His Apostle. Members of the house of the Prophet ! Allah only intends to rid you of your uncleanness and to purify you completely. Women, keep in mind the revelations of Allah and the words of wisdom which are recited in your houses. Benign is Allah, All-aware.

36. Allah has in store forgiveness and a great reward for the men and women who have resigned themselves to the will of Allah ; for the men and women who believe ; for the men and women who are obedient ; for the men and women who are truthful ; for the men and women who are steadfast ; for the men and women who are humble ; for the men and women who are charitable ; for the men and women who fast ; for the men and women who are chaste ; and for the men and women who remember Allah again and again.

37. It does not behove believing men and women to exercise their option in their affairs when Allah and His Apostle have decided the matter. Indeed he that disobeys Allah and His Apostle is clearly mistaken.

38. Recall the time when you said to the man whom both Allah and you had favoured : 'Keep your wife with you and have fear of Allah. You conceal in your heart what Allah would bring to light. You are afraid of men, while Allah has a better right to be feared.'

However, when Zeid had done with his wife, We gave her to you in marriage, so that the believers may face no difficulty in marrying the divorced wives of their adopted sons. Indeed the decree of Allah is as good as executed.

39. No blame shall lie on the Prophet for doing that which Allah has imposed upon him. Such has been Allah's law with regard to the prophets who have already passed away. Indeed the decree of Allah is a foregone destiny. They are the men who deliver the messages of Allah, and are afraid of Him, and are not afraid of any one except Allah. Allah is sufficient to reckon with their enemies.

41. Muhammad is no father to any man among you. He is rather the Apostle of Allah and the Seal of the prophets. Indeed Allah has full knowledge of all things.

42. Believers, remember Allah again and again, and render Him praise, morning and evening. It is He and His angels who send blessings on you, so that He may lead you from darkness to light. He is always merciful to the believers. They will be greeted with 'Peace' the day they meet Him. He has a noble reward in store for them.

46. Prophet. We have sent you to be a witness, to give them glad tidings, to warn them, to call them to Allah by His leave, and to serve as a lamp which spreads light. Give the believers glad tidings that there awaits them the great bounty of Allah. Do not follow the unbelievers and the hypocrites, nor pay heed to their insults. Put your trust in Allah ; for Allah alone is worth trusting.

50. Believers, if you marry believing women and then divorce them before you have had access to them, they are under no obligation to you to wait for the prescribed time before they

can remarry¹. You had better give them their dowries and send them away in a handsome manner.

51. Prophet, We have made lawful to you your wives to whom you have paid their dowries ; and the bondswomen which form part of the spoils of war that Allah has given you ; and such of the daughters of your paternal uncles and paternal aunts, and such of the daughters of your maternal² uncles and maternal aunts, as fled their homes with you. Prophet, We have made lawful to you any believing woman who offers herself to you, provided you wish to marry her. This is a special exception for you to the exclusion of the believers, so that you may not suffer from a sense of injury³. As for the believers, We know what We have prescribed for them regarding their wives and their bondswomen. Indeed Allah is most forgiving, infinitely merciful.

52. Prophet, you may abandon such of your wives as you like, and you may keep with yourself such of them as you like. You will be committing no sin if you recall such of them whom you have temporarily abandoned. In fact this should console them, relieve them of their grief, and make them all pleased with that which you have given them. Allah knows all that lies hidden in your hearts. Allah is All-knowing, slow to wrath⁴.

1. In case of consummation the woman is required to wait for a period of three menstruations (2 : 229) : and if she has ceased to menstruate or has not yet commenced to menstruate, for a period of three months (65 : 5). In case of pregnancy she has to wait till the pregnancy lasts (65 : 5).
2. The words *عم* and *خال* which are of the measure of infinitive nouns *ضم* and *قال* etc. have been used as a generic noun. According to Arabic usage an infinitive noun, if occurring without a *هاء*, is used as a generic noun and its plural form may not be used, e.g.,

ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة

The words *عمة* and *خالة* have a *هاء* and are better not used as a generic noun. See Appendix to *Imla* and *Roohul-bayan*.

3. On account of special restrictions imposed on you in the foregoing commandments (Kashshaf).
4. *Beydawee* : لا يعاجل بالعقوبة .

53. Prophet, you have no permission to marry any other women besides these, nor to change your present wives for other women, even though you may admire their good qualities. Yet your bondswomen are an exception to this rule. Remember that Allah keeps a watch over everything.

54. Believers, do not enter the houses of the Prophet for a meal unless you have been given permission. And do not wait for the meal-time. Come when you are invited, and disperse when you have taken your meal. And do not stay over for the sake of conversation ; for it causes inconvenience to the Prophet. He feels shy of you, but Allah does not feel shy in speaking the truth.

And when you ask the wives of the Prophet for any commodity, ask them from behind a curtain. This will better ensure the purity of your minds as well as theirs.

It is not proper for you to worry the Prophet nor ever to marry his wives after him. Indeed if you do so, it would count as a grave sin in the sight of Allah. Remember that whether you reveal it or hide it, Allah has full knowledge of everything.

56. No blame shall lie on the wives of the Prophet if they appear before their fathers, or their sons, or their brothers, or their brothers' sons or their women, or their bondsmen. Women, have fear of Allah. Allah is a witness to everything.

57. Behold ! Allah and His angels send blessings on the Prophet. Believers, send blessings on him, and peace.

58. Allah has cursed in this life and the next those who malign Allah and His Apostle. He has a disgraceful punishment in store for them.

59. Those who malign believing men and women who are

not guilty, are guilty of false accusation, and bear the burden of a manifest sin.

60. Prophet, say to your wives and your daughters and the women of the believers that they should wear their cloaks close to themselves. This will help them to be distinguished from other women, and save them from trouble. Indeed, Allah is most forgiving, infinitely merciful.

61. If the hypocrites and the men with diseased hearts and the scandal-mongers of the city do not call halt to their activities, We will make you exercise your authority over them, and they will not dwell for long in the city with you. They are accursed¹, and will be held wherever they are found and hacked to pieces.

63. Such has been the practice of Allah regarding those who have gone before them. And you will find no change in His practice.

64. People ask you about the hour of Resurrection. Say : 'Allah alone has knowledge of it.' How should you know that perhaps the hour of Resurrection is near at hand.

65. Behold ! Allah has condemned the unbelievers, and has a blazing fire in store for them. They will live in it for ever, and find none to protect or help them. The day their faces will be turned over and over in the fire, they will say : 'Would that we had obeyed Allah ! Would that we had obeyed the Apostle !'

68. They will say : 'Lord, we obeyed our leaders and our great men, but they led us astray from Your path. Lord, give them their punishment twice over, and condemn them to a mighty curse.'

70. Believers, do not be like those who maligned Moses.

1. Beydawee : نصب على الشتم .

Indeed Allah absolved him of their allegations ; for he held great respect in the sight of Allah.

71. Believers, have fear of Allah, and say the right thing. If you do so, He will guide you to do good deeds, and forgive you your sins. Great indeed is the achievement of the man who obeys Allah and His Apostle.

73. We presented Our trust to the heavens, the earth, and the mountains. But they all refused to bear it, and were afraid of it. Yet it was borne by man. For he could suppress and forget his desires.

74. Allah has made man bear this burden¹, so that He may punish the hypocrites and the idolaters, both men and women, and may show mercy to the believing men and women. Indeed Allah is most forgiving, infinitely merciful.

1. Beydawee : تعليل الحمل .

CHAPTER 34

THE SEBA

In the Name of Allah, the Gracious, the Merciful.

2. Praise be to Allah, to whom belongs all that lies in the heavens and on the earth. To Him alone shall the praise belong in the hereafter. He is the Wise, the Knowing.

3. He knows all that goes into the earth and all that comes out of it, all that descends from heaven and all that ascends to it. He is the Merciful, the Forgiving.

4. The unbelievers say : 'The Resurrection will never come upon us.' Say : 'Why, by my Lord who knows the unseen, it will surely come upon you.'

There is not hidden from Him so much as an atom in heaven or on earth or anything smaller or greater than that. Every thing is governed by a plain law.

5. The Resurrection shall come to pass¹, so that He may reward those who believe and do good deeds. It is they for whom there awaits forgiveness and rare gifts. As for those who strive hard to confute Our revelations, they will suffer a harrowing punishment.

7. Those who have been given knowledge will find that the revelation given to you by your Lord is true and guides to the path of the Almighty, the Praiseworthy.

8. The unbelievers say : 'Shall we show you a man who will tell you that when you are torn to pieces you will be raised to a new life ? Has he invented a lie in the name of Allah or is he mad ?'

1. Beydawec.

The thing is that those who do not believe in the hereafter are courting a sure punishment and are steeped in abysmal error.

10. Do they not look towards heaven and earth that lie before and behind them? If We pleased, We could send them down into the bowels of the earth, or let some portion of heaven fall down upon them. Behold! There is a sign in this for every penitent man!

11. We bestowed Our favours on David. We said: 'Mountains and birds! Join him to sing Our praise over and over.' And We made the iron pliant for him. We said to him: 'Make coats of mail, forging links of proper measure.' And We said to him and his followers: 'Do good deeds. I know all that you do.'

13. And We made the winds serve Solomon. They made one month's journey in the morning, and one month's journey in the evening. And We made a spring of molten brass to flow for him. And there were some jinn who worked for him by the leave of his Lord. As for those of them who disobeyed Our command¹, We shall make them taste the punishment of the blazing hell. These jinn made for Solomon whatever he pleased: fortresses and statues, and basins as large as tanks, and fixed cooking pots.

O house of David! Render Me thanks. Yet few are My men who render thanks.

15. And when We spelt the end of Solomon they came to know of it only through a dust-worm that was eating away his staff². And when it fell down, the jinn realized that had they known the secret they would never have remained under humiliating torment.

1. The command to obey Solomon.

2. This is an allegory. Dust-worm means a worthless creature. The reference is to Solomon's son, Rehoboam (1 Kings 12:13). Staff means power and glory.

16. There was a sign for the Sabaeans in their homeland. They had two gardens, one on their right, and the other on their left. We said to them : 'Eat of the gifts of your Lord and render Him thanks. Happy is your land, forgiving your Lord.'

17. But they turned away. So We sent upon them a fierce flood and replaced their gardens by two others bearing bitter fruit, tamarisk, and a few nettle shrubs. That is how We rewarded them for their ingratitude. That is how We reward the ungrateful.

19. We had placed easily visible towns between them and the towns which We had blessed¹, and fixed easy stages between them. They² could travel through them by night and day in safety.

20. But they said : 'Lord, make longer the distance between our journeys.' They did wrong to themselves. So We reduced them to mere legends, and scattered them far and wide. Behold, there are signs in this for all those who are steadfast and grateful !

21. The Devil found that he judged them rightly, for except some of the believers they all followed him. Yet he had no power over them. It happened thus so that We might know those who believed in the hereafter from those who were in doubt about it. Indeed your Lord keeps a watch over everything.

23. Say : 'Call on those whom you take for gods besides Allah. They do not possess so much as an atom in heaven or on earth, nor do they share any control over them, nor does He receive any help from them.'

24. No intercession can avail with Him except of those who have His permission.

1. *I.e.*, the towns of Syria.

2. Beydawce : على ارادة القول بلسان الحال .

Behold ! When their hearts are freed from fear, the believers will ask one another : 'What was it that our Lord said ?' Some of them will reply : 'He said the truth. He is the High, the Great.'

25. Say : 'Who feeds you from heaven and earth ?'

Then say : 'It is Allah. Indeed it is either we who follow the guidance, or it is you. And either it is we who are engrossed in evident error, or it is you¹.'

26. Say : 'You will not be called upon to account for our sins, nor shall we be called upon to account for what you do.'

27. Say : 'Our Lord will gather us together, and then judge truly between us. He alone is the Supreme Judge, the All-knowing.'

28. Say : 'Show me those whom you number with Him as His partners.'

But they have none to show ; for Allah alone is the Mighty, the Wise.

29. We have sent you to all mankind to give them glad tidings and to warn them. Yet most men do not know this.

30. They say : 'Tell us if you speak the truth, when will this promise be fulfilled.'

31. Say : 'You have been promised a day which you cannot delay for a single moment, nor can you run away from it.'

32. The unbelievers say : 'We will not believe in this Koran nor in the books that preceded it.'

1. The sentence means :

وانا لعلى هدى او فى ضلال مبين ، و اياكم لعلى هدى او فى ضلال مبين
or

وانا او اياكم لعلى هدى وانا او اياكم لفي ضلال مبين (See Shaukani).

Could you but see the wrongdoers when they will be ranged before their Lord, bandying words one with another. Those who were suppressed will say to those who considered themselves superior : 'But for you, we would have believed.'

33. Those who considered themselves superior will say to those who were suppressed : 'Was it we who stopped you from accepting the guidance when it came to you ? No. Rather you were guilty in your own right.'

34. Those who were suppressed will reply to those who considered themselves superior : 'It was not our guilt but the schemes which you hatched by day and night that kept us from accepting guidance ; for you bade us disbelieve in Allah and worship other gods as His equals.'

They will conceal their shame when they see the punishment. We shall put chains round the necks of these unbelievers. They shall have to be rewarded according to their deeds.

35. We sent no prophet to any town but its rich people said : 'We deny the message you have been sent with.'

36. They say : 'We have more wealth and children than you. It is not we who shall be punished.'

37. Say : 'My Lord multiplies the means of livelihood for whom He will, and makes them scant for whom He pleases ; but **most men do not know this.**'

38. It is not your riches and your children that will bring you near to Us. It is only those who believe and do good deeds whose riches and children bring them near to Us. They will get the reward of their deeds many times over, and live in peace in lofty mansions. As for those who oppose Our revelations, thinking that they will escape Us, they will have to face a lasting **punishment.**

40. Say : 'My Lord multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases. Whatever you spend in the cause of Allah, He will return it to you. He is the Most Munificent.'

41. Beware of the day when We shall gather them all together and say to the angels : 'Was it you that these people worshipped ?'

They will say : 'Holy is Your name. It is You who are our friend, not they. It was not us but the jinn that they worshipped. It was in them that most of them believed.'

43. We shall then say to the worshippers and their idols : 'This day you will have no power to help or harm one another.' And We shall say to the wrongdoers : 'Taste the punishment of hell, which you always denied.'

44. When Our clear revelations are recited to them, they say : 'This fellow is but a man who intends to stop you from worshipping that which your fathers worshipped.'

And they say : 'This Koran is nothing but an unprecedented lie.'

These unbelievers say regarding the truth when it has come to them : 'It is nothing but an obvious hoax.'

45. But We gave them no book to read nor did We send them any prophet before you.

46. Their predecessors denied the truth. They denied My apostles. But how did they find My denial ? As for these people, they have not attained even one tenth of the things We gave their predecessors.

47. Say : 'I advise you to do one thing. Stand up before Allah in ones and twos and then think.'

There is not a vestige of insanity in your companion¹. He only warns you of a great calamity which is impending over you.

48. Say : 'Whatever reward I have asked from you, you can keep it with you. I claim my reward only from Allah. He is a witness over all things.'

49. Say : 'My Lord reveals the truth to whom He pleases². He has full knowledge of all that is hidden.'

50. Say : 'The truth has come and falsehood has gone, never to sprout, never to return³.'

51. Say : 'If I am lost, it is I who suffer the loss, and for my own fault⁴. But if I am rightly guided, it is entirely due to that which my Lord has revealed to me. He hears everything, is close at hand.'

52. Could you but see them when they are in the grip of fear ! They will have no escape, and will be held before they have gone far. They will say : 'We believe in him⁵.' But how will they attain faith from such a distant place ? They denied him before this and made far-fetched conjectures about him⁶. A barrier will be placed between them and their desires, as was done before with the like of them who suffered from severe doubts.

1. The Prophet. 2. Beydawee : يلقيه و ينزله على من ينجيه من عباده

3. Shaukani :

ذهب الباطل ذهابا لم يبق منه اقبال ولا ادبار ولا ابداء ولا اعادة

4. Kashshaf : فان قلت اين التقابل بين قوله (فانما اضل على نفسي) وقوله (فبما يوحى الى ربى) وقلت هما متقابلان من جهة المعنى لان النفس كل من علمها فهو بها

5. The Prophet. 6. Kashshaf : من جهة بعيدة من حاله

CHAPTER 35

THE ANGELS

In the Name of Allah, the Gracious, the Merciful.

2. Praise be to Allah who created the heavens and the earth, and employed as His messengers angels having two or three or four pairs of wings. He multiplies His creations as much as¹ He will. Allah has power over all things.

3. None can withhold the blessings which Allah bestows on men. And none can grant that which He withholds, once He has withheld it. He is the Mighty, the Wise.

4. Men, remember the favour of Allah that rests upon you. Have you any creator other than Allah who provides for you from heaven and earth? There is no god but He. Then why are you led astray from Him?

5. If they deny you, other apostles have been denied before you. Yet all matters stand referred to Allah.

6. Men, the promise of Allah is true. Then let not the present life deceive you, nor let the Seducer tempt you away from Allah. The Devil is your enemy. Take him for an enemy. He calls to his followers for no purpose other than that they may dwell in the blazing hell.

8. There awaits a severe punishment for those that disbelieve. But there awaits His pardon and great reward for those that believe and act righteously.

9. Can the man who takes pride in his evil deeds and regards them as good be as good as the man who believes and acts

1. Lane.

righteously¹ ? Prophet, Allah forsakes whom He will and guides whom He will. Then do not fret yourself to death because of them. Allah knows all that they do.

10. Allah is He who sends the winds that raise the clouds. And when the clouds rise, He drives them to the dead land and brings the dead earth to life. That is how the Resurrection shall come to pass.

11. Whoever seeks glory should know that all glory belongs to Allah. All good words go up to Him, and He accepts² all good deeds. As for those that make evil plots, there awaits them a severe punishment. And what is more, their plots are doomed to fail.

12. Allah created you from dust, and then from a drop of fluid. And then He divided you into males and females. No female conceives or delivers but it is to His knowledge. And none gets his life prolonged³ or gets it reduced but it is in conformity with some law. Indeed it is easy for Allah to have such laws.

13. The two seas are not alike. The one is soft and sweet, pleasant to drink, while the other is salt and bitter. You eat fresh flesh from them both and bring forth from them ornaments for your wear. You can see the ships wafting over them. They do it so that you may seek His bounty, and render Him thanks.

14. He causes the night to gain on the day, and causes the day to gain on the night. He has harnessed the sun and the moon. Each one of them glides for a specified term. Such is Allah, your Lord. All power belongs to Him. But those that you call on besides Him have no power at all. If you pray to

1. Beydawee : فحذف الجواب 2. Lane & Jalalain.

3. Beydawee : ما يمد في عمره

them, they will not hear your prayer. And if they hear at all, they will make you no answer. And on the Day of Resurrection they will deny that you ever worshipped them. Indeed none can relate the truth to you as the All-knowing God can do.

16. Men, it is you that have need of Allah. Allah has no need of you, is praiseworthy in His own right. If He pleases, He can destroy you and replace you with another people¹. This will present no problem to Allah.

19. No soul that bears a burden shall bear the burden of another. And if a heavily burdened soul calls to be relieved of its burden, not the least of its burden shall be removed, even if it calls its near kinsman.

Prophet, you can warn only those who fear their Lord in the heart of their hearts², and observe prayer. Indeed, he that rids himself of sin, shall do it for his own good ; for to Allah they shall all return.

20. The blind man and the man who sees are not alike, nor are the darkness and the light, nor the shade and the heat of the sun. The living and the dead are not alike.

Allah causes to hear whom He will. But you cannot make them hear who are lying in their graves. You can only warn them.

25. We have sent you with the truth to give them glad tidings and to warn them ; for there has been no nation but has been warned by a prophet.

26. If they deny you, remember that their predecessors also denied their apostles, though they brought to them clear signs, the scriptures, and the books that spread light. But I took the unbelievers to task. Look, with what result did they deny Me !

1. Beydawee : يقوم آخرین 2. Beydawee under 36 : 12 : في مريرته

28. Do you not see that Allah sends down water from heaven and brings forth with it fruit of different kinds ?

There are various kinds of streaks in the mountains : white and red and jet-black. Likewise there are different kinds of men and beasts and cattle.

It is only His learned men that fear Allah. Mighty is Allah, and most forgiving.

30. Those who follow the Book of Allah, observe prayer, and spend openly and secretly for the cause of Allah out of that which We have given them, hope to do a trade which will never fail. Allah will not let it fail, so that He may fully give them their rewards, and may give them more by His grace. Indeed, He is most forgiving, most bountiful.

32. Prophet, the Book that We have given you contains all that is required. It confirms the books that preceded it. Indeed Allah knows His servants inside out.

33. We gave you the Book and made Our chosen servants inherit it. There are some among them who suppress their egos ; and there are others among them who are moderate ; and there are yet others among them who, by the leave of Allah, excel others in doing good deeds. This indeed is a great distinction. There awaits them gardens of Eden which they shall enter. There they will be adorned with bracelets of gold and pearls, and there they will have silk to wear.

35. And there they will say : 'Praise be to Allah who has rid us of all our sorrows. Indeed our Lord is most forgiving, most bountiful. It is He that has lodged us in the Lasting Abode by His grace. Here We know no toil, here we know no weariness.'

37. As for the unbelievers, there awaits them the fire of

1 انها لن تكسد لاجل ان يوفيهم اجورهم : Shaukani

hell. They will not be put to death lest they should become dead ; and the punishment of hell will not be reduced for them. That is how We shall reward all hardened unbelievers.

38. There they will cry for help, saying : 'Lord, take us out from here. If you do so, we will do good deeds, different from those that we have been doing.'

He will answer : 'Did We not give you long enough life so that he that might have liked to take heed could take heed during its course ? And there came to you a prophet to warn you. Now taste the torment of hell. There is none to help the wrongdoers.'

39. Allah knows the mysteries of the heavens and the earth. He knows the innermost secrets of the heart.

40. It is He who has made you rulers on the earth. Now those that shall disbelieve will suffer for their unbelief. Their faithlessness will win for the unbelievers nothing but increased odium of their Lord. Indeed, their faithlessness will only make worse the loss of the unbelievers.

41. Say : 'Have you looked at your idols upon whom you call besides Allah ? Show me the earth that they have created. Or have they a share in the creation of the heavens ?'

Have We given these idolaters a book, so that they are supported by its clear authority ? No ! The truth is that the wrongdoers make vain promises one to another.

42. Allah sustains the heavens and the earth lest they should fall. And should they fall, there is none to sustain them besides Him. Yet He is slow to wrath, most forgiving.

43. These people used to swear by Allah by their most ardent oaths that if ever a prophet should come to them they would outstrip all other peoples in following guidance. But when

a prophet did come to them, it only increased their aversion, and made them behave arrogantly on the earth, and hatch evil plots. Yet an evil plot destroys none but its authors. Do they wait that We should follow the same practice which We did against the ancients? Indeed you will find no change in the law of Allah, nor will you find the law of Allah shifting from its course.

45. Have they not travelled on the earth and seen the fate of their predecessors? They were superior to them in power. There is nothing in heaven or on earth that can escape Allah. He is All-knowing, All-powerful.

46. Were Allah to take men to task for their sins, He would not leave a single creature on the face of the earth. But as it is He grants them respite till an appointed time. And when their appointed time comes, they shall find that Allah knows all about His men.

CHAPTER 36

HO MAN

In the Name of Allah, the Gracious, the Merciful.

2. Ho man¹ ! I call to witness the perfect² Koran that you are an apostle, standing on the right path.

6. This is a revelation sent by the Mighty, the Merciful God, so that you may warn the people who are ignorant because their fathers were not warned. Indeed most of them merit the sentence of punishment, for they do not believe.

9. We have put halters round their necks. They reach right up to their chins, so that they have become stiff-necked.

10. We have placed a barrier before them and a barrier behind them, and have thus kept them behind the veil, so that they cannot see. It makes no difference to them whether you warn them or do not warn them. They will not believe. You can warn only those who follow the Koran and fear the Gracious God in the heart of their hearts³. Proclaim to them that there awaits them forgiveness and a noble reward.

13. It is We who raise the dead to life. We record the deeds that they send forward and the prints that they leave behind. We keep note of all things in a clear book.

14. Recount to them the story of the people of the town to whom Our apostles came. At first We sent two apostles to them, but they rejected them. So We reinforced Our apostles with a third.

1. Roohul-bayan : يا انسان 2. Lane.

3. Beydawee : في سريره

They said to the people : 'We have been sent to you.'

16. They replied : 'You are but mortals like us. The Gracious God has revealed nothing. You are only lying.'

17. They said : 'Our Lord knows that we have been sent to you. Our duty is only to convey His message in clear terms.'

19. They replied : 'We augur ill from you. If you do not keep the peace, we will stone you to death, and inflict upon you a painful punishment.'

20. 'Your ills,' they said, 'are of your own making. Do you augur ill from us because you have been admonished? The truth is that you are a pack of transgressors.'

21. Now there came running a man from the farthest end of the town. He said : 'O my people ! Follow the apostles. Follow those who ask no reward from you and are rightly guided. What reason have I not to worship Him who has created me ? To Him you shall all have to return. Shall I accept other gods besides Him ? But if the Gracious God should decide to do me some harm, their intercession will do me no good, and they will not be able to rescue me. Indeed, if I do anything of the kind I should be falling into clear error. Listen to me ; for I have believed in your true Lord.'

27. When they killed him², he was asked to enter paradise. He said : 'If only my people knew how my Lord has forgiven me and has included me among His honoured servants.'

29. We sent no armies from the heavens upon his people after his death, nor do We ever send them. It was just one roaring noise, and behold ! the spark of their life was extinguished.

1. Jalalain :

و جواب الشرط محذوف ، و هو محل الاستفهام و المراد به التوبيخ

2. Beydawee.

31. Alas for men ! There comes to them no apostle but they make fun of him.

32. Have they not seen how many generations We have destroyed before them, generations who do not return to them ? Indeed, they shall all be brought before Us, one and all.

34. The dead earth, which We bring to life and from which We bring forth the grain that they eat, is a sign for them. We have grown on the earth gardens of palm and vine, and have caused springs to gush forth from it, so that they may enjoy its fruit and that of their labour. Will they render Us no thanks ?

37. Glory be to Him who has created pairs of all things : of the things that the earth grows, of men's own species, and of the things they do not know.

38. The night from which We strip off the last vestige of the day, so that they are at once left in pitch darkness, is a sign for them.

39. The sun is moving towards its prescribed goal. This is the decree of the Mighty, the Knowing.

40. As for the moon, We have fixed its mansions, and it traverses them to return to the stage when it shows up like an old and dry branch of a palm tree.

41. It is not given to the sun to overtake the moon, nor is it given to the night to outstrip the day. Every heavenly body¹ floats in its orbit.

42. It is a sign for men that We carry their children in fully laden ships. And We will make for them other such things which they will board.

44. If We pleased We could drown them, so that they

1. Beydawee & Jalalain.

would neither be succoured nor rescued. It is only because of Our mercy that We save them, and let them enjoy themselves for a while¹.

46. When it is said to them : 'Guard against the present and the future, so that you may be shown mercy,' they turn away in disgust². There never comes to them a sign from the signs of their Lord but they turn away from it.

48. When it is said to them : 'Spend out of that which Allah has given you,' the unbelievers say to the believers : 'Shall we feed those whom Allah could feed if He pleased ? You are surely steeped in clear error.'

49. They say : 'Tell us, if you speak the truth, when shall this promise be fulfilled ?'

50. They are just waiting for one roaring noise, which will overtake them while they are occupied in their disputes, so that they will not be able to leave instructions about their affairs, nor will they return to their people.

52. And the trumpet shall be blown, and behold ! rising from their graves, they will hasten to their Lord.

53. They will say : 'Woe to us ! Who has roused us from our sleep³ ?'

It will be said to them⁴ : 'This is what the Gracious God promised. The apostles did speak the truth.'

54. It will be just one roaring noise, and behold ! they shall all stand marshalled before Us.

55. It will be said to them⁵ : 'This day no injustice will be done to anyone. You shall have to reap the fruit of your deeds.'

1. Razi : فينقذه الله رحمة ويمتعه الى حين

2. Beydawee : جواب اذا محذوف 3. Lanc. 4. Kashshaf.

5. Beydawee.

56. This day the dwellers of paradise will be happy in their pursuit. They and their spouses will lie in shades, reclining on couches. There they shall have fruit and all that they ask for. 'Peace be on you' shall be the words the Merciful Lord will speak to them.

60. As for the guilty, He will say to them : 'O guilty men ! Stand apart from the believers. O sons of Adam ! Did I not charge you never to serve the Devil, for he was your known enemy ? And did I not charge you to worship Me, for this was the straight path ? Yet the Devil led astray a number of people from among you. Had you no sense ? This is the hell which you were promised. Enter it this day because of your faithlessness.'

66. He will then proclaim : 'This day We shall seal the lips of the unbelievers. Their hands will speak to Us, and their feet will bear witness to all their sins.'

67. If it pleased Us, We could deprive the unbelievers of their sight, so that they would rush to find their way. But how should they see it ?

68. If it pleased Us, We could paralyse¹ them in their seats, so that they could neither go forward nor turn back.

69. We reverse the mechanism of the man to whom We give long life. Have they no sense ?

70. We taught the Prophet no poetry, nor does it become him. The Koran is nothing but an admonition, a book that is widely read and tells the right from the wrong. It has been revealed so that the Prophet may warn those who have life, and the judgement is passed on the unbelievers.

72. Do they not see that among the things that We have

1. Beydawee : باطل قواهم

made with Our own hands are the cattle which We have created for them and which they possess ? We have subjected these cattle to them, so that some of them serve them as riding beasts and through others they obtain their food. They provide them with various drinks and are of much use to them. Will they still give Us no thanks ?

75. They worship gods besides Allah, so that they may find some help. But they cannot help them, even though they be a whole army, brought together¹.

77. Prophet, let not their words cause you grief. We know all that they conceal, all that they profess.

78. Does not man see that We have created him from a drop of fluid ? Yet behold ! He is Our open adversary. He says strange things² about Us and has forgotten his origin. He says : 'Who will raise the dead bones to life when they are rotted ?'

80. Say : 'He that created them the first time will again raise them to life. He has full knowledge of all creation. It is He who produces fire for you from the green trees, so that you light another fire from it.'

82. Does not He that created the heavens and the earth have the power to create their like. He surely has³. He is the Supreme Creator, the All-knowing. He is such⁴ that when He desires a thing to be, He only commands it to be, and it comes to be. Glory be to Him in whose hands lies the control of all things. To Him you shall all have to return.

1. Razi : الأصنام جند للعابدين ، اكدها بأنهم لا يستطيعون نصرهم
حال ما يكونون جنداً لهم و محضرون لنصرتهم

2. Beydawee : امرأ عجيباً 3. Jalalain.

4. Beydawee & Jalalain : إنما شأنه

CHAPTER 37

THE RANKS

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness those who stand in close ranks, those who drive the enemy away, and those who recite the Koran : Your God is One, the Lord of the heavens and the earth and all that lies between them, the Lord of the lands of the rising sun.

7. We have adorned your nearest heaven with stars¹, and have guarded it² against all rebellious devils. They are debarred from listening to the arch-angels, and are pelted and driven away from all sides. And there awaits them a lasting punishment.

11. Yet if anyone of them runs away with a half-truth, he is pursued by a shooting-star.

12. Prophet, ask them if they are the stronger creation or all these things that We have created. For We created them from adhesive clay.

13. Behold ! Whereas you wonder at them, they scoff at you. They pay no heed when they are admonished ; and when they see a sign, they make a laughing-stock of it³, and say : 'This is nothing but an obvious hoax. Shall we be raised to life when we are dead and reduced to dust and bones ? And shall our earlier fathers be also raised to life ?'

19. Say : 'Yes, and you shall look small.'

20. It shall be one shout, and behold ! they will begin to see. They will say : 'Woe to us ! This is the Day of Judgment.'

1. The heaven may mean the spiritual heaven, and the stars, the prophets. 2. Jalalain : حفظناها حفظاً

3. Beydawee : يبالغون في السخرية و يقولون انه سحر

22. A voice shall say¹ : 'This is the Day of the last Judgment, the day you used to deny.'

23. Allah will then say to the angels² : 'Round up the wrongdoers, their companions, and the things they worshipped besides Allah, and show them to the path of hell. Yet hold them up for a while ; for they have to be questioned.'

26. And turning to the wrongdoers He will say : 'What is the matter with you that you do not help one another ?'

27. But rather than do it, they will be completely submissive. Not only that, they will face and reproach³ one another.

29. Some will say : 'You have been coming to us, appealing to our sense of the right⁴.'

30. The others will reply : 'It was not so. Rather you had no faith. We had no power over you. The truth is that you were a pack of transgressors. We all deserve the judgment of our Lord. We have to taste our punishment. We led you astray, for we had ourselves gone astray.'

34. On that day they will all share the punishment. That is how We shall deal with the guilty. For when it was said to them : 'There is no god but Allah,' they turned away in disdain, and said : 'Are we to forsake our gods for the sake of a mad poet ?'

38. But the truth is that he has brought the truth and has verified the truth of all the apostles.

39. Unbelievers, you shall taste a woeful punishment. You shall have to reap the fruit of your deeds.

41. Different, however, shall be the case of the true servants

1. Beydawee. 2. Beydawee. 3. Jalalain : يَتَلَاوَمُونَ

4. Razi : انكم كنتم تخذعوننا ان مقصودكم نصرة الحق و تقوية الصدق

of Allah. There awaits them fruit, gifts earmarked for them. They shall be generously treated in blissful gardens. They shall sit on thrones, face to face. They shall be served with cups, sparkling white and delicious to drink, filled at the fountains : cups that will cause no headache, and will not inebriate them. They will have by their side damsels who will look only at them, damsels with beautiful, large eyes, as fair as virgin¹ pearls².

51. Sipping their cups³, they will turn one to another, asking questions.

52. One of them will say : 'I had a companion who used to say : "Do you really believe in the Resurrection. Is it true that we shall be judged when we are dead and reduced to dust and bones ?"'

55. He will then add : 'Shall we have a look at the owners of hell.'

So he will look at them and find him in the midst of hell.

57. He will then say to him : 'By God, you almost ruined me. But for the grace of my Lord, I would have also faced a lasting punishment.'

59. The dwellers of heaven will then ask one another : 'Is it that but for the death we have already met there is no other death for us ? And is it that we shall suffer no punishment ?'

61. This indeed is a great achievement. Then let those who would take pains, take pains to such an end.

63. Does all this make a better welcome or the tree of

1. Tabari : مكثون : مكنون لكل مصون .

2. Tabari : اللؤلؤ .

3. It is a conjunction on V. 46 (Beydawee).

zakom¹? For We have made this tree a scourge for the wrongdoers. It is a tree that springs from the root of hell. Its fruit is like the heads of serpents. The wrongdoers shall eat it and fill their bellies with it. On top of that they shall have a mixture of boiling water. And then they shall finally go² to hell.

70. They found their fathers erring, and are rushing into their footsteps, as if driven by an urge³.

72. Though We had sent apostles to warn them, most of the ancients went astray before them. Look, how evil was the end of those who were warned! Different, however, was the case of the true servants of Allah.

76. Noah called to Us. We answered his prayers graciously⁴. How gracious We are in answering prayers!

77. We delivered him and his people from a great calamity, and let his progeny alone survive.

79. 'Peace be on Noah in all the worlds' were the words that We left behind him for the coming generations to remember him by. That is how We reward the righteous. He was surely one of Our faithful servants.

83. And whereas We saved him and his people⁵, We drowned the rest.

84. Abraham was of Noah's school. Recall the time when he came to his Lord with a sincere heart, and said to his father and his people: 'What things are these that you worship? Do you choose gods besides Allah to promote falsehood⁶? What do you take the Lord of the worlds to be?'

1. The tree which will serve as food for the people of hell.

2. Lane. 3. The passive form indicates that they are being driven by some force. 4. Beydawee : فاجبتنا احسن الاجابة فوالله لنعم المجيبون

5. It is a conjunction on v. 77. 6. Beydawee : ان تريدون آلهة دون الله افكرا

89. Then he studied the stars, and said : 'I am sick of you¹.'

91. So they turned their back upon him, and left him.

92. He then stole to their gods, and said : 'Do you not eat the things that lie before you² ? What is wrong with you that you do not speak ?'

94. He then came upon them, hitting them hard³.

95. Now the people came to him, running. He said, 'Do you worship the things you have yourselves chiselled, while Allah has made you and all that you make ?'

98. They said : 'Build up a pyre for him and throw him into the blazing fire.'

99. They wanted to do him mischief, but We humbled them.

100. Now Abraham said : 'I shall go where my Lord bids me⁴. He will surely guide me to the right path.'

101. He then prayed to his Lord, and said : 'Lord grant me a righteous son⁵.'

102. So We gave him the good news of a gentle boy.

103. When the boy was old enough to work with him, Abraham said to him : 'My own child, I have seen a dream that I am sacrificing you. Consider it and tell me what you think of it.'

The boy said : 'Father, do as you are told. If Allah wills, you shall find me calm and patient.'

1. Razi & F.N. to Imla. 2. Beydawee.

3. Beydawee : تقييده باليمين للدلالة على قوته

4. Beydawee : الى حيث امرني ربي 5. Jalalain.

104. When they both submitted themselves to the will of Allah, and Abraham felled his son down on his side, We called to him¹, saying : 'Abraham, you have fulfilled your dream.'

That is how We reward the righteous.

107. This was a test which distinguishes the faithful from the rest².

A great sacrifice was the ransom with which We redeemed Ishmael³.

109. 'Peace be on Abraham' were the words which We left behind Abraham for the coming generations to remember him by. That is how We reward the righteous. He was surely among Our faithful servants.

113. And We gave Abraham the good news of the birth of Isaac, a prophet and a righteous man. We bestowed Our blessings on him and on Isaac. Among their seed were men who were righteous, and men who openly wronged their own souls.

115. We were gracious to Moses and Aaron and saved them and their people from a great calamity. We came to their help, and they gained clear supremacy. We gave them a lucid book, and guided them to the right path.

120. 'Peace be on Moses and Aaron' were the words which We left behind them for the coming generations to remember them by. That is how We reward the righteous. They were surely among Our faithful servants.

14. Elias was one of Our apostles. Recall the time when he said to his people : 'Have you no fear of God ? Do you call

1 Jalalain : فجملة ناديناه جواب لما بزيادة الواو

2. Beydawee : الذى يتميز فيه المخلص من غيره

3. The reference is to the sacrifice of the ram. It is called great because of its perpetuity.

on Baal, and forsake the best Creator, Allah, your Lord and the Lord of your fore-fathers.'

128. But they denied him, so that they shall be called to account.

129. Different, however, shall be the case of the true servants of Allah.

130. 'Peace be on Elias' were the words which We left behind him for the coming generations to remember him by. That is how We reward the righteous. He was surely one of Our faithfull servants.

134. Lot was one of Our apostles. Recall the time when We saved him and all his people except an old woman who stayed behind, and utterly destroyed the rest. You pass by their ruins morning and evening. Do you take no heed ?

140. Jonah was one of Our apostles. Recall the time when he fled to a fully laden ship. And it so happened that he cast lots and lost. Then it came about that a fish swallowed him, and he cursed himself¹. Had he not been of those who glorify Allah, he would have remained in its belly till the day of their Resurrection². Then it came to pass that We cast him on a desert land, completely worn out, and caused a gourd-tree to grow over him. We then sent him to a people who were a hundred thousand strong or rather more. They believed in him, so that We let them enjoy themselves till the end of their lives.

150. Prophet³, ask them whether daughters are for your Lord and sons for them ? Did We create the angels as females in their presence ? Beware ! It is rank falsehood that they say :

1. Beydawee: *anai palo*

2. It does not mean the Day of Resurrection. It only means till the death or spiritual Resurrection of those people. Also see note under 68 : 50.

3. This verse is a conjunction on Verse 12.

'Allah has begotten daughters!.' They are liars indeed. Has He preferred daughters to sons? Men, what is wrong with you? How evil you judge!

156. Will you take no heed? Or have you a clear proof? Come out with your book, if you speak the truth.

159. They assert kinship between Him and the jinn. But the jinn know that they will be called to account.

160. Allah is beyond the things they attribute to Him. As for the sincere servants of Allah, they attribute nothing derogatory to Him².

162. Unbelievers, neither you nor the things you worship can seduce anyone from Allah except the man who is doomed to be cast into hell.

165. The angels say³: 'Each one of us has his appointed place. We stand in rows; we sing His praise.'

168. The Meccans used to say: 'Had the ancients handed down a book to us, we would surely have become sincere servants of Allah.' But now that the Book of Books⁴ has come to them they have rejected it. They shall soon know the consequences.

172. We have already given Our words to Our servants, the apostles, that it is they alone who shall receive Our help, and that Our armies shall gain clear supremacy.

175. Leave them alone for a while. See what happens to them, as they shall also see what happens to you.

177. Do they want to hasten Our punishment? But when

1. The word ولد means a child, a son or a daughter (Lane).

2. Jalalain : امثنا منقطع ای فانهم ينزهون الله

3. Beydawee. 4. Beydawee ف presumes an antecedent.

it descends in their precincts, evil shall be the morning of those who were warned.

179. Leave them alone for a while. See what happens to them as they shall also see what happens to you.

181. Your Lord, the Lord of glory, is far above the things they attribute to Him.

182. Peace be on all the apostles, and praise be to Allah, the Lord of the worlds.

CHAPTER 38

SAD

In the Name of Allah, the Gracious, the Merciful.

2. I am the true God¹. I call the exalted Koran to witness that I am².

3. There is nothing wrong with the Koran³. The only thing is that the unbelievers are suffering from a sense of false pride and are hostile to the truth.

4. So many generations We have destroyed before them ! They cried out for help, but it was no time to escape.

5. The unbelievers wonder that there should come to them a prophet from among them. They say : 'He is a deceiver, a great liar. Has he turned the whole lot of gods into one God ? Strange is what he says.'

7. Their leaders go about, saying : 'Go and be constant to your gods. This is all designed. We heard nothing of its kind about the last religion. It is but an invention of his own. Is it that out of all of us the Revelation has been sent down to him ?'

Behold ! They have doubts about My Revelation. But they have not yet tasted My punishment.

10. Do they possess the treasures of the mercy of your Lord, the Mighty, the Munificent ? Or does the kingdom of the heavens and the earth and all that lies between them belong to them ? If so, then let them try their means and ascend to the heavens and order things after their own hearts⁴.

1. Sad. 2. Beydawee & Jalalain : جواب محذوف 3. Beydawee.

4. Beydawee : جواب شرط محذوف

12. But they are only an army of confederates which will be routed here and now.

13. The people of Noah, the Aad, and Pharaoh, the mighty, rejected their apostles before them. So did the Thamoud, the people of Lot, and the men of the forest. These are the confederates. Each one of them rejected the apostles, so that My punishment became due on them.

16. These people of yours await but a sudden punishment which shall know no pause.

17. They say : 'Lord, hurry up with our deserts before the Day of Judgment.'

18. Bear with what they say, and remember the story of Our servant, the mighty David. He was obedient to his Lord. We made the mountains to join with him, and the birds to flock to him, to sing Our praise, morning and evening. They were all obedient¹ to him. And We raised him from power to power, and gave him wisdom and sound judgment.

22. Have you heard the story of the litigants who scaled the walls of his chamber ?

When they intruded upon David and found that he was afraid of them, they said : 'Have no fear. We are two parties of litigants. Some of us have been unjust to the others. Judge between us as justice demands, exceed no limits, and guide us to the right path.'

24. One of them said : 'This is my brother. He has ninety-nine ewes, while I have only one ewe. He says : "Make it over to me," and prevails upon me by his argument.'

25. David replied : 'He has certainly been unjust to you in demanding that your ewe should be added to his ewes. Many

1. Lane.

partners are unjust one to another. But not those who believe and do good deeds. Yet how few they are !

David realized that We had tried him. So he sought forgiveness of his Lord, and fell down on his knees and repented.

26. So We gave him the forgiveness he desired. Behold ! There awaits him Our close proximity and a happy end.

27. We said to David : 'David We have made you the ruler of this land. Judge between men according to the rules of justice. And do not follow your vain desires ; for if you do, they will lead you away from the path of Allah.'

Behold ! There awaits a severe punishment for those who forget the Day of Judgment and thus go astray from the path of Allah.

28. We have not created the heavens and the earth and all that lies between them in vain. It is only the unbelievers who think so. Woe to these unbelievers because of the hell that awaits them.

29. Are We to treat those who believe and do good deeds like those who do evil on the earth ? Or are We to treat the righteous like the wicked ?

30. This is a blessed Book. We have revealed it to you, so that they may ponder over its verses, and so that the men of understanding may take heed.

31. We gave Solomon to David. What an excellent man he was ! For he was obedient to his Lord.

32. When there were brought to him one evening noble steeds which were swift of foot, he said : 'I prefer¹ the love of

1. Lane & F.N. to Imla.

good things because¹ they make me remember my Lord.'

When the horses disappeared behind the curtains, he said : 'Bring them back to me.' And as they came he began to stroke their hind legs² and necks.

35. And it came to pass that We tried Solomon and placed on his throne a mere mass of flesh³. Then he turned to God, and said : 'Lord, forgive me, and give me such kingdom as shall belong to none after me. You indeed are the most Munificent.'

37. We accepted his prayer⁴, and harnessed a gentle wind for him. It blew according to his requirements in the direction he desired.

38. And We subjected to him unruly people of distant lands⁵, all their builders and divers, and others among them who were bound in chains.

40. We said to him : 'This is Our gift that knows no measure. You may give it to, or withhold it from, whomsoever you like.' Behold ! There awaits Solomon Our close proximity and a happy end.

42. Recall the story of Our servant, Job. He cried to his Lord, saying : 'The Devil has afflicted me with pain and suffering.'

43. We said to him : 'Urge your riding beast⁶ with your foot.' There lies a cool bath and drink.'

44. And not only that We cured him, We thus gave him his people and as many more. Thus We showed him Our mercy, and left a lesson for wise men.

1. عن is also used to denotes cause (Lane). For a similar use of the word see 9 : 114 & 11 : 54. 2. Lane. 3. A man with no soul or intellect.

4. ف presumes an antecedent. 5. See foot-note under 21 : 83.

6. Roohul-bayan & Shaukani.

45. And We said to him : 'Take in your hands a few worldly goods¹ and make your mark with them, and do not incline towards falsehood.'

Indeed, We found him steadfast. What an excellent man was Job ! For he was obedient to his Lord.

46. Recall the story of Our servants, Abraham, Isaac, and Jacob. They were men of might and insight. We made them pure by endowing them with an unblemished virtue—thought of the hereafter. They are in Our sight among the elect and the select.

49. Recall the story of Ishmael, Elisha, and Ezekiel. They were all Our chosen men.

50. This is the way to eminence. Behold ! There awaits the righteous a happy end, the gardens of Eden, of which the doors are lying open to receive them. There they shall recline on couches and order abundant fruit and drink. And they will have by their side damsels, companions of their own age, who shall look only at them.

54. This is what you are promised for the Day of Judgment. This is Our gift. It knows no end. Such is Our bounty.

As for the rebels, evil is their end. It is hell, where they will go. What an evil resting-place !

58. This is their punishment. Let them taste it. It consists of boiling and stinking water, and various other things of the same sort.

60. It will be said to their leaders : 'You have with you a whole army which is rushing headlong.'

They will say : 'There awaits them no welcome. For they are bound for hell.'

61. Their followers will retort : 'It is rather you who deserve hell. There awaits you no welcome. It was you who arranged this punishment for us. What an evil abode it is !'

1. Lane.

62. They will then say to their Lord : 'Lord, give the punishment of hell twice over to those who arranged this for us.'

63. And the rebels will say : 'What is the matter with us that we do not see the men whom we reckoned to be wicked ? Was it we who were to blame¹ for holding them in scorn or have our eyes missed them ?'

65. Behold ! This is a fact that the people of hell will dispute one with another.

66. Say : 'I am only to warn you. There is no god but Allah, the One, the Supreme, the Lord of the heavens and the earth and all that lies between them, the Mighty, the Most Forgiving.'

68. Say : 'The Koran is a great announcement. Yet you turn away from it. I have no knowledge of what took place between the angels when they disputed the issue between them. All that has been revealed to me is that I am to warn you, telling the right from the wrong.'

72. Recall the time when your Lord said to the angels : 'I am going to create man from clay. When I have fashioned him, and have breathed My spirit into him, fall down and bow before him.'

74. And when He created him², the angels fell down before him, one and all. Yet Iblis did not. He behaved arrogantly, for he was an unbeliever.

76. 'Iblis,' said He, 'what prevents you from bowing before him whom I have created with my own hands. Is it that you have become arrogant, or is it that you were always proud ?'

1. Beydawee : انكار على انفسهم

2. ف presumes an antecedent.

77. Iblis replied : 'I am better than he. You created me from fire, while him you created from clay.'

78. Allah replied : 'Go hence, for you are accursed. My curse shall lie on you till the Day of Judgment.'

80. He said : 'Lord, reprieve me till the day they are raised to life.'

81. Allah said : 'You are reprieved till the day of which the time is fixed.'

83. 'I swear by Your might,' said Iblis, 'that except for such of them who are Your chosen servants, I will seduce them all.'

85. Allah said : 'The truth has dawned, and I speak the truth. I shall fill hell with the like of you¹, and with all those that follow you.'

87. Say : 'I ask no reward from you for the services I render. I am no impostor.'

88. Men, the Koran is but a word of advice for all nations. You shall know its truth before long.

1. Beydawee : والمراد من منك من جنسك

CHAPTER 39

THE PARTIES

In the Name of Allah, the Gracious, the Merciful.

2. This Book is revealed by Allah, the Mighty, the Wise.

3. We have revealed the Book to you to establish the truth. Then worship Allah and give Him true obedience.

4. Beware ! True obedience is due to Allah alone.

Those that choose guardians besides Him say : 'We serve them only that they may bring us near to Allah.' Allah will judge the differences between the believers and the unbelievers. Allah guides no ungrateful liar.

5. If Allah wanted to take a son He would have chosen from His creation the one He pleased¹. Holy is He. He is Allah, the One, the Supreme. He created the heavens and earth to suit the requirements of truth. He causes the night to cover the day, and He causes the day to cover the night. He has harnessed the sun and the moon. Each one of them glides for a fixed term. Behold ! He is the Supreme, the Forgiving.

7. He created you from a single soul. And from the same stock that He created the man He created his spouse.

He created² for you eight varieties of cattle³. He creates you in the wombs of your mothers, stage by stage, making you pass through three periods of darkness. Such is Allah, your Lord. Power belongs to Him alone. There is no god but He. Where are you being driven away ?

1. The choice would not have been left to you.

2. **Beydawee** : **أحدث**.

3. Camels, cows, sheep and goats. Four males and four females.

8. If you are ungrateful, know that Allah does not need your thanks. Yet He does not like His men to be ungrateful. Indeed it is for your own sake¹ that He likes you to be grateful.

No soul that bears a burden can bear the burden of another. Behold ! To your Lord you shall all return, and He will tell you all that you have been doing. Indeed He knows the innermost secrets of the heart.

9. When evil befalls man, he prays to his Lord, and turns to Him. But when He grants him His favour, he forgets all that for which he used to pray to Him before, and begins to worship other gods besides Allah, so that he may lead men away from His path.

Say : 'Enjoy your unbelief for a little while. You are sure to occupy hell.'

10. Can he who stands long in prayer during the hours of night, now falling prostrate, now standing upright, fears the Last Day, and hopes for the mercy of his Lord, be treated like an unbeliever² ?

Say : 'Are those who know as good as those who do not ?'

Indeed, it is only the wise who take heed.

11. Say : 'O my faithful servants, have fear of your Lord.'

There is a good reward for those who do good in this life. If you are oppressed³, know that the earth of Allah is vast. Indeed, the steadfast will be given their reward without measure.

12. Say : 'I have orders to worship Allah and to bear true faith in Him ; and I have orders to be the foremost among those who surrender themselves to His will.'

1. Kashshaf. 2. Jalalain : كمن هو عاص بالكفر 3. Beydawee.

14. Say : 'If I disobey my Lord, I have the punishment of the dreadful day to fear.'

15. Say : 'I worship Allah alone, bearing true faith in Him. Go and serve whatever you like besides Him.'

Say : 'The losers are those who will lose their souls and their people on the Day of Judgment.' This indeed is an apparent loss.

17. They shall have sheets of fire above them and sheets of fire below them. That is against which Allah warns His men.

O My men ! Then do not invite My punishment¹, and have fear of Me.

18. But there awaits glad tidings for those who keep themselves from the worship of false gods and turn to Allah. Give tidings to My men who listen to the word of advice and follow what is best in it. They are the men whom Allah has guided. They are the men of wisdom.

20. Can you save the man who merits punishment, the man who is to be consigned to hell ?

21. As for those who fear their Lord, there awaits them well-built lofty mansions, storeys upon storeys, with streams running underneath them. Such is the promise of Allah. Allah will never fail His promise.

22. Do you not see that Allah sends down water from heaven, then causes it to flow on the earth in streams, and then brings forth plants of various kinds with it. Then the plants wither, so that you can see them put on a yellow hue. Then He turns them into chaff. In all this there is an admonition for men of understanding.

1. **ف** presumes an antecedent. Also see Beydawec.

23. Is the man whose mind Allah has opened to Islam so that he follows the light of his Lord, like the man who is perverse¹. Woe to those whose hearts are hardened when the name of Allah is mentioned. They are steeped in clear error.

24. Allah has revealed the best message, a coherent book, repeatedly narrating both sides of the case². It makes the flesh of those who fear their Lord creep. Yet their bodies and their hearts become calm when they mention the name of Allah³. Such is the guidance of Allah. He guides thereby whomsoever He will. Yet none can guide him whom Allah forsakes.

25. Shall the men who on the Day of Resurrection will have nothing but themselves to screen them from an evil punishment, be like those who are safe and secure⁴? It will be said to these wicked men: 'Taste the punishment which you sought⁵.'

26. Their predecessors denied their apostles, so that Our punishment came upon them from quarters they little perceived. Allah made them taste humiliation in the present life, while the punishment in store for them in the next is greater still. If they but knew this, they would take heed⁶.

28. We have set forth for men all kinds of proofs in this Koran, an Arabic Koran, free from all flaws, so that they may take heed, and thus guard themselves against evil.

30. Allah recites a parable: There is a man that belongs to several partners who are at loggerheads one with another, and there is a man that belongs wholly to one man. Can their condition be alike?

All praise belongs to Allah. Yet most of them do not know this.

1. Beydawee : خبر من مخوف 2. Jalalain & Lane. 3. Kashshaf.

4. Beydawee : فحذف الخبير 5. Lane. 6. Jalalain.

7. Lisan : الآية

31. Prophet, you will die, and so shall they. And you will all dispute one with another before your Lord on the Day of Resurrection.

33. Who is more wicked than the man who lies about Allah and denies the truth when it comes to him ? Is there no place in hell for such unbelievers ?

34. It is those that bring the truth and those that accept it who are God-fearing. There awaits them with their Lord all that they desire. Such is the reward of the righteous.

36. It is they who best deserve that Allah should rid them of their foulest deeds, and reward them according to their noblest deeds.

37. Will not Allah suffice His servant ? They try to frighten you with gods other than Him. None can guide the man whom Allah forsakes, and none can mislead the man whom Allah guides. Is not Allah mighty, the Lord of retribution ?

39. If you ask them who created the heavens and earth, they will say : 'Allah.' Say : 'Have you seen the worth of the things you call on besides Allah ? If Allah is pleased to do me some harm, can they avert the harm ? Or can they withhold His favour, if He intends to show me favour ?'

Say : 'Allah is sufficient for me. Indeed, those who have learnt to trust in Him, place their trust only in Him.'

40. Say : 'O my people, do your worst ; I shall do my best. You shall soon know who receives a punishment that will disgrace him, and suffers a lasting torment.'

42. We have revealed to you the Book. It is for the good

1. Roohul-bayan :

واللام متصل بالمحسنين يعنى الذين أحسنوا رجاء أن يكفر الله

2. Or : Act after your own manner, I shall act after my own.

of mankind and comprises the truth. He that follows guidance, will do it for his own good ; and he that goes astray, will himself suffer the loss. You are no guardian over them.

43. Allah captures the souls when they depart ; and the souls that do not depart, during their sleep. He detains the souls of those¹ against whom He passes the verdict of death and sends those of the others back for a fixed period. There are signs in this for the men who would think.

44. Have they chosen intercessors besides Allah. Say : 'Will they intercede for you though they have no power at all and understand nothing.'

45. Say : 'Intercession is entirely in the hands of Allah. To Him belongs the kingdom of the heavens and earth, and to Him you shall have to return.'

46. When the name of Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion; but when the names of other gods are mentioned, behold ! they are filled with joy.

47. Say : 'O Allah ! Creator of the heavens and earth, who knows the seen and the unseen, You alone² can judge the disputes of your men.'

48. Even if the wrongdoers had all that the earth contains, and as much more, they would offer it on the Day of Judgment to redeem themselves from a woeful punishment. That which they never took into account will be revealed to them by Allah. The wickedness of their deeds will become clear to them, and they will be caught by the very thing³ they mocked at.

1. Roohul-bayan : يمسك انفس الاموات ويرسل انفس الاحياء

2. Kashshaf & Beydawee : أنت وحدك تقدر أن تحكم

3. Punishment.

50. When evil afflicts man he calls upon Us. But when We confer Our favour upon him, he says : 'I have been given this because of my knowledge.' It is not so. It is only a trial. Yet most men do not know this. Their predecessors said the same thing. Yet all their acquisitions were of no avail to them, and the evil consequences of their deeds befell them. As for the wrongdoers among these people, the evil consequences of their deeds will surely befall them. They cannot escape Our punishment.

53. Do they not know that Allah multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases ? Behold ! In all this there are signs for the people who would believe.

54. Say : 'O My men who have wronged yourselves, do not despair of the mercy of Allah. Allah forgives all sins. He is most forgiving, infinitely merciful.'

55. Repent before your Lord, and surrender yourselves to Him, before His punishment befalls you. For once it does, nothing will help you.

56. Follow the best teaching that has been revealed to you by your Lord before you receive the punishment which will come suddenly and take you unawares, lest, when it comes, anyone of you should say : 'Woe to me for failing in my duty towards Allah ; for I made fun of His revelations ;' or lest anyone of you should say : 'If Allah had only guided me, I would have been a righteous man ;' or lest anyone of you should say when he sees the punishment : 'If I could only return to life, I would become a righteous man.'

60. But you will be wrong in saying that you received no guidance. My revelations came to you, but you denied them. You behaved arrogantly and joined the unbelievers.

61. You will find on the Day of Resurrection that the faces of those who invented lies in the name of Allah are tarred. A voice will cry. 'Is there no place in hell for such arrogant people ?'

62. As for those who fear their Lord, Allah will deliver them and grant them salvation. No evil will touch them, nor shall they grieve.

63. Allah is the creator of all things, and He controls all things. The treasures of the heavens and the earth belong to Him. Lost are those that deny the revelations of Allah.

65. Say : 'Do you ask me, O fools, to serve gods other than Allah ?'

66. Mind ! It has been revealed to you and your predecessors : 'If you worship other gods besides Allah, all your works will go in vain, and you shall be lost.'

67. Do not worship the gods they call you to worship¹. Worship Allah alone and render Him thanks.

68. They have not given Allah the importance He deserves. On the Day of Resurrection the whole of the earth will lie in the hollow of His hand, and the heavens will lie at His absolute disposal. He is far above and beyond the things they associate with Him.

69. There shall be a blast on the trumpet and, except those whom Allah is pleased to spare, all that are in the heavens and all that are on the earth will fall into a swoon. Then there shall be another blast on the trumpet, and behold ! they shall rise, and look, bewildered². The earth shall radiate with the light of her Lord ; the records shall be produced ; the prophets and the

1. Razi.

2. Kashshaf & Beydawee : يقبلون ابصارهم في الجوانب كالمبهوتين

witnesses shall be brought forward ; men shall be judged with all fairness, and no wrong will be done to them ; and every soul shall be fully repaid for its deeds, for He is well aware of all that they do.

72. The unbelievers will be driven to hell in small and scattered parties. When they reach it, its gates will be opened, and its keepers will say to them : 'Did there not come to you apostles from among you to proclaim to you the revelations of your Lord and to warn you that you would have to face this day.'

They will say : 'They did come. Yet Allah's verdict that He will punish them has proved true against the unbelievers.'

73. It will be said to them : 'Enter the gates of hell to live there for ever.'

How evil shall be the abode of arrogant people !

74. Those who fear their Lord will be carried to paradise in small and separate parties. When they reach it they will be welcomed¹. They will find its gates lying open ; and its keepers will say to them : 'Peace be on you. You are rid of your impurities. Enter paradise to live there for ever.'

75. They will say : 'Praise be to Allah who has fulfilled the promise that He made to us, and has given us the land of paradise, so that we can dwell in paradise wherever we please.'

How excellent shall be the reward of the righteous !

76. On that day you will see the angels going round and round the Throne. They will sing the praise and extol the name of their Lord. Men will be judged with all fairness, and it will be proclaimed : 'Praise be to Allah, the Lord of the worlds.'

1. Beydawee : حذف جواب اذا

CHAPTER 40

THE BELIEVER

In the Name of Allah, the Gracious, the Merciful.

2. I am the Living, the Lasting God¹.

3. This Book is revealed by Allah, the Mighty, the All-knowing, who forgives sins, accepts repentance, is severe in punishment and Lord of bounty. There is no god but He. To Him you shall all return.

5. It is only the unbelievers who dispute the revelations of Allah. Then do not be deceived by their control of their affairs on the earth².

6. The people of Noah denied Our revelations before them, and so did the various other groups after the people of Noah. Each one of these people tried to destroy³ their apostle. They pressed falsehood into service to refute the truth. But I destroyed them all. Behold, how terrible was My retribution !

7. Thus the verdict of your Lord that they shall occupy hell was confirmed against the unbelievers.

8. Those⁴ who bear the Throne, and those who stand around it, sing the praise and extol the name of their Lord. They believe in Him, and seek forgiveness for the believers, saying : 'Lord, Your mercy and knowledge embrace all things. Forgive those that repent and follow Your path, and save them from the torment of hell. Lord, admit them, together with such of their fathers, their spouses, and their children as are righteous, to the gardens of Eden which You have promised them. You

1. Ha Mim.

2. For they shall meet their end very soon. (Kashshaf, Beydawee & Razi). 3. Lane & Jalalain. 4. i.e. the angels.

indeed are the Mighty, the Wise. Save them from the consequences of their evil deeds. Indeed You will have shown mercy to the man whom on that day You save from the consequences of his evil deeds. To be saved thus would be a great achievement indeed.'

11. On that day a voice will cry to the unbelievers : 'Allah's abhorrence of you is greater than your abhorrence of yourselves. For¹ you disbelieved when you were called to believe.'

12. They will say : 'Lord, twice You have given us death, and twice You have raised us to life. We confess our sins. But have we a way out ?'

13. It will be said to them : 'You are where you are because you disbelieved when Allah alone was invoked, and believed when other gods were called on besides Him. Behold ! The judgment belongs only to Allah, the High, the Great.'

14. It is He who reveals to you His signs and sends down your sustenance from the heavens. Yet none heed His revelations except those who turn to Him again and again. Then pray to Allah, bearing true faith in Him, hate it as the unbelievers may.

16. He exalts in rank whomsoever He likes. He is the Lord of the Throne. He sends His revelations by His own command to such of His servants as He will, so that He may warn men of the Day of Judgment², the day when they shall appear stripped of all their cloaks, and nothing about them will be hidden from Allah.

On that day they will be asked : 'To whom does the kingdom belong this day ?'

'It belongs to Allah, the One, the Almighty' they will say.

1. Beydawee : تعليل للحكيم

2. Razi. You say : فلان لقي عمله

18. A voice will say : 'This day every soul shall be rewarded according to its deeds. No injustice will be done this day. Allah's reckoning will be swift indeed.'

19. Warn them of the day which is drawing near, when due to suppressed grief men's hearts will leap to their mouths. On that day the wrongdoers will have no friend, or intercessor who could prevail for them.

20. Allah knows the treachery of the eyes and the secrets of the hearts. He judges with fairness, but the idols they worship¹ besides Him can judge nothing at all. Allah is All-hearing, All-seeing.

22. Have they never travelled on the earth, so that they could see how evil was the end of their predecessors ? They were mightier than them in power, and had built stronger monuments² on the earth. Yet Allah destroyed³ them for their sins, and none could save them from the punishment of Allah.

23. That was because their apostles came to them with clear proofs but they denied them. So Allah destroyed them. Mighty is He, and stern His punishment.

24. We sent Moses with Our signs and with clear proof to Pharaoh, Haman, and Korah. But they said : 'This man is a sorcerer, a great liar.'

26. No sooner he brought them the truth from Us than they said : 'Slay the sons of those who share his faith, and spare their women.'

But futile are the schemes of the unbelievers.

27. Pharaoh said : 'Let me alone. I will kill Moses. Let him call on his Lord. I fear lest he should change your faith or spread disorder in the country.'

1. Jalalain. 2. Lane. 3. Jalalain.

28. Moses said to his people¹ : 'I seek refuge in Him² who is my Lord as well as your Lord from every proud man who does not believe in the Day of Judgment.'

29. A man who was a believer, who belonged to the people of Pharaoh and concealed his faith, said : 'Would you kill a man because he says : "Allah alone is my Lord," though he has brought to you clear proofs from your Lord. If he is a liar, he shall pay for his lie. But if he speaks the truth some of the things with which he threatens you will befall you. Indeed Allah does not guide the man who is a transgressor, a great liar. My people, today you have power and you dominate over the country. But who will save us from the wrath of Allah if it visits us ?'

Pharaoh said : 'I only show to you what I see, and guide you to the right path.'

31. The man who believed said : 'My people, I fear lest you should encounter the day which befell the past nations³, and meet the fate which followed the ways of the people of Noah, Aad, and Thamoud, and those who came after them. For Allah does not want His men to go wrong⁴.

33. 'My people, I fear lest you should suffer on the Day of Fright⁵, the day when you will retreat and fly and will have none to save you from the punishment of Allah. Yet none can guide those whom Allah forsakes.

35. 'Behold ! Joseph came to you before this with clear proofs but you continued to doubt his message. Yet when he

1. Beydawee & Jalalain. 2. Kashshaf : الذى هو ربى وربكم

3. Beydawee. 4. Kashshaf : لا يريد لهم أن يظلموا

5. ند means : he (a camel) took fright. التناد is originally يوم التناد ; one of the dals being changed into ي and then elided (Lane).

died, you said : "Allah will raise no apostle after him." That is how Allah forsakes all those who transgress and doubt, those who dispute the revelations of Allah, though they have no proof to support them. This attitude is extremely hateful in the eyes of Allah and in the eyes of the believers. That is how it is. Indeed, Allah seals up the hearts of all arrogant and haughty men.'

37. Pharaoh said to Haman : 'Haman, build me a lofty tower, so that I may find access to the ways, the ways that lead to the heavens, and may thus have a look at the god of Moses. Indeed I believe him to be a liar.'

That is how Pharaoh took pride in his evil deeds, and was prevented from following the right path. Yet all the schemes of Pharaoh ended in ruin.

39. The man that believed said : 'O my people, follow me, and I will guide you to the right path. O my people, the present life is only a passing joy. The next world alone is a permanent home. Those that do evil will be rewarded in proportion to their evil deeds. But the men and women who believe and do good deeds will be admitted to paradise, where they will be given untold gifts.

42. 'O my people, how is it that whereas I call you to salvation, you call me to hell? You call me to renounce Allah and to worship besides Him things which I know to be nothing at all¹, while I call you to the Almighty, the Most Forgiving. Surely you call me to things which can hear² no prayer in this world or the next. There is no doubt that we shall all return to Allah, and that the transgressors will occupy hell.

45. 'You shall soon remember my advice to you. I entrust

1. Kashshaf & Beydawec : والمراد نفى المعلوم. 2. Beydawec.

my affairs to Allah. Indeed Allah keeps a watch over His servants.'

46. Now Allah saved him from the evils of their plans and a grievous punishment befell the people of Pharaoh. Their abode is hell. They are presented to it, morning and evening, and on the Day of Judgment a voice will cry : 'Put the people of Pharaoh to a severe torment.'

48. Think of the time when the unbelievers will argue one with another in hell, and the humble will say to the haughty. 'We were your followers. Will you relieve us of a part of the punishment of hell ?'

49. The haughty will reply : 'We are all in it. Allah has truly judged between His men.'

50. The occupants of hell will say to its keepers : 'Pray to your Lord to relieve¹ us of our torment for one day.'

51. They will say : 'Did not your apostles come to you with clear proofs ?'

They will reply : 'Yes, they did.'

The keepers will say : 'Then pray yourselves.'

But futile shall be the prayers of the unbelievers.

52. We shall help Our apostles and the believers in this life and on the day when witnesses shall be called upon to give evidence, the day when no excuse will be of any avail to the wrongdoers. Indeed there awaits the wrongdoers a curse and an evil home.

54. We gave Our guidance to Moses, and made the Children of Israel inherit the Book, which is a guide and an admonition for wise men.

1. Lane.

56. Prophet, have patience. The promise of Allah is true. Ask His forgiveness for those who have sinned against you¹, and sing the praise and extol the name of your Lord, morning and evening.

57. Surely the minds of those who dispute the revelations of Allah while they have received no proof to support them suffer from a sense of pride. They will never attain their goal. Prophet², then do not bother about them³ and seek refuge in Allah, for He alone is the Hearing, the Knowing⁴.

58. Surely the creation of heaven and earth is greater than the creation of men. Yet most men do not know this.

59. The blind and the seeing are not alike ; nor are those who believe and do good deeds, and those who do evil. Yet little is the heed you give.

60. The hour of Resurrection is bound to come. There is no doubt about it. Yet most men do not believe in it.

61. Your Lord says : 'Call on Me. I will answer your prayer. But those who are too proud to worship Me shall be cast into hell, humbled.'

62. Allah is He who made for you the night, so that you may rest in it ; and the day, so that you may see. Allah is Gracious to men, yet most men render Him no thanks.

63. Such is Allah, your Lord, the Creator of all things. There is no god but He. Then why are you led astray ?

64. Just as they are led astray, so are all those who deny the revelations of Allah.

65. Allah is He who made for you the earth a resting place,

1. Kashshaf. 2. Tabari. 3. ف presumes an antecedent. 4. Lane.

and the heaven a ceiling. He gave you shape, and then perfected your shapes, and provided you with good things. Such is Allah, your Lord. Blessed be Allah, the Lord of the worlds.

66. He alone is the Living. There is no god but He. Then pray to Him, bearing true faith in Him, saying : 'Praise be to Allah, the Lord of the worlds.'

67. Say : 'Now that clear proofs have come to me from my Lord, I am forbidden to serve those whom you worship besides Allah. Indeed I have orders to submit to the will of the Lord of the worlds.'

68. It is He who created you from dust, then from a drop of fluid, and then from a clot of blood. Then He brings you forth as a child. Then He lets you live¹ to reach the prime of your life. Then He lets you live to an old age. Yet there are some of you who are called to death earlier. Indeed He lets you live, so that you may complete your appointed term, and so that you may become wise.

69. It is He who gives life and death. When He decides a thing to be², He only commands it to be, and it comes to be.

70. Have you not seen those who dispute the revelations of Allah ? Where are they being led astray ?

71. Those who denied the Book and the revelations with which We sent Our apostles shall soon know what they have done when chains and shackles are placed round their necks. They shall be dragged into boiling water. Then they shall be burnt in the fire of hell. Then it will be said to them : 'Where are your gods whom you worshipped besides Allah.'

They will reply : 'They are lost to us. In fact we have only been praying to nonentities before this.'

1. Beydawee. 2. Jalalain.

That is how Allah will confound the unbelievers.

76. It will be said to them : 'You are where you are because you exulted unjustly and behaved insolently on the earth. Now enter the gates of hell. You shall live in hell for ever.

How evil will be the abode of the arrogant !

78. Prophet, have patience. The promise of Allah is true. Whether We let you see a part of the punishment We have promised to them or We call you to death, it matters little¹ ; for to Us they shall have to return.

79. Indeed, We sent apostles before you. There are some of them whom We have mentioned to you, and there are others whom We have not mentioned to you. But it is not given to an apostle to bring a sign without the leave of Allah. Yet when the judgment of Allah comes to pass, the issues are justly settled. It is then that the promoters of falsehood perish.

80. Allah is He who made the camels² for you, so that you ride on some and attain through them the desire which rests in your hearts³. And through them you obtain your food. Indeed they are of much use to you. For you are borne on them⁴ as well as on the ships.

82. Allah shows you His signs. Which of Allah's signs will you then deny ?

83. Have they never travelled on the earth, so that they could see how miserable was the end of their predecessors ? They were superior to them in numbers, stronger in power, and had built mightier monuments on the earth. Yet all their acquisitions were of no avail to them.

1. Beydawee : جواب نرينك محذوف . 2. See note under 23 : 22.

3. *i.e.*, you journey on them to the place where you want to go.

4. The ships of the desert.

84. When their apostles came to them with clear proofs, they boasted of their own little knowledge. But they were caught by the very thing¹ they mocked at.

85. When they saw Our punishment, they said : 'We believe in Allah alone, and we deny the things we worshipped besides Him.'

86. But their faith was to be of no use to them when they had seen Our punishment. Such is the law of Allah that has been in vogue respecting His men. It is at such times that the unbelievers find² that they are lost.

1. Punishment.

2. Jalalain : تبين خسرتهم و هم خاسرون في كل وقت قبل ذلك

CHAPTER 41

HA MIM

In the Name of Allah, the Gracious, the Merciful.

2. I am the Living, the Lasting God¹.

3. 'This is a revelation which proceeds from the Gracious, the Merciful, a book of which the verses are clear in exposition, the Arabic Koran which is meant for the men of knowledge, and proclaims good news and gives warning. Yet most men turn away from it and give it no heed.

They say : 'Our hearts are fortified against that to which you call us. We are deaf in the ear, and there exists a barrier between us and you. Do what you will. We shall do what we can.'

7. Say : 'I am only a mortal like you. It is revealed to me that your God is one God. Be true to Him and ask His forgiveness.'

Woe to the idolaters, who give no alms and deny the next life. As for those who believe and do good deeds, there awaits them an unending reward.

10. Say : 'Would you deny Him who created the earth in two days², and set up idols as rivals to Him ?'

He that created the earth in two days, He alone is the Lord of the worlds. In four days He made mountains on the earth on its upper surface, showered it with His blessings, and placed in it various provisions according to a set measure, provisions to which all those who seek them have equal rights.

12. And then He turned to heaven, and behold ! it was a

1. Ha Mim. 2. The word يوم means نوبة i.e. a shift. (Beydawee).

mass of gas. And He said to heaven and earth : 'Obey Me, whether you like it or not.'

They said : 'We obey you with all our will.'

13. Now in two days He made the heaven into seven heavens, and assigned to each heaven its task. And He decked the lowest heaven with stars, and made it completely secure¹. Such was the decree of the Almighty, the All-knowing.

14. Say, if even now they turn away : 'I have warned you of a scourge which shall be like the scourge of the Aad and the Thamoud.'

15. For when Our messengers came to them from all directions², and said : 'Worship none but Allah,' they said : 'If Allah wanted to send messengers, He would have sent angels. So we deny your message.'

16. As for the Aad, they behaved arrogantly on the earth for no reason, and said : 'Who is mightier than we ?' Could they not see that Allah who created them was mightier than they ?

And not only that they behaved arrogantly, they denied Our revelations. So in order to make them taste a humiliating punishment in this life, We sent upon them a howling wind, in ill-omened days. And yet more humiliating will be the punishment which awaits them in the next life, and against which none will defend them.

18. As for the Thamoud, We gave them guidance, but they preferred misguidance³ to guidance. So the scourge of a hideous punishment befell them for their misdeeds. Yet We saved those who believed and acted righteously.

20. Beware of the day when Allah's enemies will be

1. Kashshaf : وحفظناها حفظاً 2. Beydawee : من جميع جوانبهم

3. Kashshaf & Beydawee.

gathered together and driven towards hell, divided into groups. And when they reach hell, their ears, their eyes, and their bodies¹ will testify against them for their misdeeds.

22. They will say to their bodies : 'Why did you bear witness against us ?'

They will reply : 'Allah who has given speech to all things, has made us speak.'

Unbelievers, it was He who created you at first, and to Him you shall have to return.

23. Indeed it was not because of the fear that your ears, your eyes, and your bodies will bear witness against you that you hid yourselves from the eyes of men². In fact you thought that Allah does not know most of the things you do. It was this belief which you held about your Lord that has ruined you, so that you are completely lost.

25. If they show patience, hell is their abode. But if they sue for pardon, no pardon will be given to them.

26. We have given them companions who make their present and their future seem fair to them. The verdict stands confirmed against them. They belong³ to the nations of the jinn and men that have gone before them. They are completely lost.

27. The unbelievers say : 'Do not listen to this Koran, and when it is recited interrupt it with booing and hooting, so that you may gain the upper hand.'

28. We shall make the unbelievers taste a grievous punishment, and reward them for their most evil deeds⁴.

29. Such shall be the reward of the enemies of Allah. It

1. Lane. 2. You hid yourselves only for fear of men. 3. Razi.

4. Kashshaf & Razi.

is hell. They shall find in it a lasting home. This is their reward for denying Our revelations.

30. There the unbelievers will say : 'Lord, show us the jinn and men who led us astray so that we may crush them under our feet, and they are humiliated.'

31. Those who say : 'Allah is our Lord,' and remain steadfast, the angels descend to them, and say : 'Have no fear, and have no sorrow. Rejoice in the paradise which you have been promised. We are your friends in this life and the next. You shall find in the next life all that you desire, and you shall have there all that you ask for. That is how you will be entertained by a Forgiving and Merciful God.'

34. Who speaks more fair than the man who calls men to Allah, does what is right, and says : 'I have surrendered myself to the will of Allah ?'

35. Good and evil are not alike. Repay evil with good, and the man who is your enemy will behave like a sincere friend. Yet it is only the steadfast who are allowed this grace. It is allowed only to those who are very fortunate.

37. Should the Devil tempt you, seek refuge in Allah. He hears all, knows all.

38. The night and the day, and the sun and the moon are some of His signs. Pay no homage to the sun or the moon. Rather pay homage to Allah who created them, if it is He that you worship.

39. If they behave arrogantly, remember that those who live in the presence of your Lord render Him praise night and day, and never weary of it.

40. It is one of His signs that the earth that looks dry to you stirs up and swells when He showers rain on it. He that

gives it life will surely raise the dead to life. He has power over all things.

41. Those who deny Our revelations are not hidden from Us. Shall the man who will be cast into hell fare better or the man who will come out safe on the Day of Judgment? Do what you will. He knows all that you do.

42. Lost are those¹ who denied the Koran when it came to them. It is a Mighty Book. No falsehood can attack it either from the front or from behind. It is a revelation that proceeds from a wise and praiseworthy God.

44. Prophet, nothing is said to you what was not said to the apostles before you. Indeed, your Lord is the Lord of mercy for the believers and the Lord of retribution for the unbelievers².

45. Had We revealed the Koran in a foreign tongue, they would have said: 'Why are its verses not clear in exposition? What is this: a foreign tongue and an Arab prophet?'

Say: 'It is a guide and a healer to the believers.'

As for the unbelievers, they are deaf in the ears, and it is hidden from them. They are like the men who are called to from a distant place.

46. We gave the Book to Moses, but similar differences arose about it. But for the promise already made by your Lord, the judgment upon the unbelievers would have been passed long ago. For grave are the doubts they entertain about the Koran.

47. He that does good, does it for the good of his own soul; and he that does evil, it shall recoil upon him. Your Lord is not the least unjust to men.

48. He alone is accredited to have knowledge of the hour of

1. Beydawee: خبر ان محذوف 2. Beydawee.

Resurrection. No fruit breaks forth from its sheath, and no female conceives or is delivered, but it is known to Him.

The day He will call to them, and say : 'Where are My so-called partners ?' they will say : 'We proclaim to You that we are no witness that they are your partners.' Not only that. The things they called on before that will be lost to them, and they shall know that there is no escape for them.

50. Man does not weary of praying for good things. But if evil befalls him he becomes despondent and dejected.

51. Yet if We show him mercy after he has suffered affliction, he will say : 'This is my due. I do not believe that Resurrection will ever take place. But if ever I have to return to my Lord, there awaits me with Him goodly favours.'

On the Day of Resurrection¹ We shall tell the unbelievers all that they did, and We shall make them taste a stern punishment.

52. When We are gracious to man, he turns ungrateful and behaves arrogantly. But when evil befalls him, he is full of long prayers.

53. Say : 'Do you not see that if the Koran is from Allah and yet you deny it, none will have been steeped in greater error than you² who have gone far in opposing it ?'

54. We will show them Our signs in different regions and in their own persons, until it shall become clear to them that the Koran is true. Is it not enough for them³ that your Lord keeps watch over all things ?

55. Look ! They doubt that they will meet their Lord. Beware ! He knows and has power over all things⁴.

1. Shaukani : القیامة : لنخبرنهم بها يوم

2. Beydawee : ای من اضل منكم، فوضع الموصول موضع الصلة

3. Jalalain : اولم يكفهم أن ربك (على كل شیء شهيد)

4. Beydawee & Jalalain : علماً و قدرة

CHAPTER 42

THE COUNSEL

In the Name of Allah, the Gracious, the Merciful.

2. I am the Living, the Lasting God¹, the All-knowing, All-hearing, Almighty².

4. Just as He has sent this revelation, He sent His revelation to you and to the prophets before you. He³ is Allah, the Mighty, the Wise. All that lies in the heavens and all that lies on the earth belongs to Him. He is the High, the Great.

6. The heavens are about to rend asunder from their top. The angels give glory to their Lord and sing His praise, and ask forgiveness for the people of the earth. Behold ! Allah is most forgiving, infinitely merciful⁴.

7. Allah keeps watch over all those who make friends besides Him. Prophet, you are no guardian over them.

8. Just as We have sent this revelation, We revealed to you the Arabic Koran, so that you may warn the people of the metropolis and its suburbs, and warn men of the day when they shall be gathered together, the day about whose advent there is no doubt, the day when some will be in paradise and others in blazing hell.

9. Had Allah willed He could have made all men one nation of believers⁵. But He admits to His mercy whom He will. As for the wrongdoers, they have none to protect or help them.

10. Have they adopted guardians besides Him ? But Allah

1. Ha Mim. 2. Ain Sin Kaf. 3. Beydawee & Shaukani.

4. The verse signifies that the time of the advent of the Prophet has come.

5. Jalalain.

alone is the guardian. He alone raises the dead to life. He alone has power over all things.

11. Whatever may be your differences, the decision rests with Allah. Say: 'Such is Allah, my Lord. On Him alone I rely, and to Him alone I always turn¹.'

12. He is the Creator of the heavens and earth. He has made your mates from your own species, and has made the mates of the cattle from their own species². That is how³ He multiplies you. He is beyond all comparison. He is All-hearing, All-knowing.

13. To Him belong the treasures of the heavens and earth. He multiplies the means of livelihood for such of His men as He will, and makes them scant for such of them as He pleases. He has knowledge of all things.

14. Men, He has ordained for you the faith which he enjoined on Noah. It is the same faith which He has revealed to the Prophet, the faith which He enjoined on Abraham, Moses, and Jesus. He requires you to keep your faith, and not to differ in it. Prophet, indeed the faith to which you call the idolaters is hard for them to accept. Allah draws⁴ towards Him whom He will, and guides to Himself the man who turns to Him.

15. No sooner did they receive true knowledge than, to spite one another, the bygone nations split themselves up into factions.

But for the promise already made by your Lord that they would be given respite for a fixed term, the judgment upon the unbelievers would have been passed long ago⁵.

1. Razi : واليه ارجع في كل المهمات . 2. Kashshaf, Beydawee & Razi.

3. Kashshaf, Beydawee, Razi & Jalalain : في هذا التدبير

4. Kashshaf & Beydawee : يجتلب اليه

5. Shaukani : بوقع القضاء بينهم بانزال العقوبة بهم معجلة

As for those who have been given the Book after the former people¹, they have grave doubts about the Koran.

Since they are torn and divided, call them to the true faith, and adhere to it as you are bidden. Do not follow their vain desires, and say : 'I believe in all the Books that Allah has revealed. I have orders to do justice between you. Allah is our Lord as well as your Lord. We shall reap the fruit² of our deeds, and you shall reap the fruit of yours. There exists no cause of dispute between us. Allah will gather us together and judge between us³. To Him we shall all return.'

17. The arguments of those who argue about the Divine Faith after it has been generally accepted, are futile in the sight of their Lord. His wrath has fallen upon them, and there awaits them a severe punishment.

18. It is Allah that has revealed the Book suiting all your requirements, and an Equitable Law. How should you know that the hour of Resurrection is near at hand ! Those who deny it, seek to hasten it. But those who believe in it, dread it. They know that it is a certainty. Beware ! Those who dispute the Resurrection are steeped in abysmal error.

20. Allah is gracious to His men. He bestows His gifts on whomsoever He pleases. He is All-powerful, Almighty.

21. Whoever seeks the reward of the next life, We shall add to his reward. But whoever seeks the reward of this life, We shall give him only a portion of it. And he will have no share in the hereafter.

22. Do the unbelievers have gods who decreed for them a law which is contrary to the sanctions of Allah ? Had We not

1. Shaukani : من بعد من قبلهم 2. Beydawee, Jalalain & Razi.

3. Jalalain : لفصل القضاء

given Our word about the time of the final judgment, the issues between the believers and the unbelievers¹ would have been decided long ago. Indeed there awaits the wrongdoers a grievous punishment.

23. On the Day of Judgment you shall see the wrongdoers afraid of their evil deeds. Yet the consequences of their deeds are sure to befall them.

As for those who believe and do good deeds, they shall live in the meadows of paradise. They shall find with their Lord all that they desire. This indeed will be a great favour.

24. These are the blessings which Allah has proclaimed for those of His servants who believe and do good deeds.

Say : 'I ask no reward from you for the services I render. All that I ask you is to have the longing to be near to Him².'

He that does a good deed, We make it look the more beautiful to him. Indeed Allah is most forgiving, most gracious.

25. Do they say : 'He has invented a lie in the name of Allah.' Indeed if Allah pleased, He could seal your heart. But Allah eradicates falsehood and establishes the truth by dint of His decrees. He knows the innermost secrets of the heart.

26. It is He that accepts the penitence of His men and forgives them their sins. Indeed He knows all that you do.

27. He hears the prayer of those who believe and do good deeds, and gives them through His bounty more than they pray for. But there awaits the unbelievers a grievous punishment.

28. Should Allah give abundant wealth to all His men,

1. Shaukani, Kashshaf & Beydawee.

2. Razi, Beydawee & Shaukani : إلا التودد إلى الله والتقرب بطاعته

they would commit transgression on the earth. But as it is, He sends down what He pleases according to a given measure. He knows His men inside out.

29. It is He who sends down rain after they lose all hope, and unfolds His mercy. He alone is the Friend, the Praiseworthy.

30. The creation of the heavens and the earth, and the life¹ that He has scattered on them are some of His signs. Indeed He can gather together all living beings whenever He pleases.

31. Whatever misfortune befalls you is of your own making. Yet many are your sins that He forgives. You cannot escape Him² on the earth. You have none to protect or help you besides Allah.

33. The ships that sail on the sea like mountains are some of His signs. If he pleased He could stop the wind, so that they would stand immobile on its surface. Indeed, there are signs in this for all those who are steadfast and thankful.

35. And He could as well destroy these ships for the sins of their occupants, and yet forgive most of them and save them. Indeed He destroys them³, so that He may wreak vengeance on its occupants, and so that those who dispute His revelations may know that there is no escape for them.

37. The little that you have been given are only the passing joys of the present life. But much better and lasting is the reward which Allah has for those who believe and trust their Lord ; those who avoid grievous sins and acts of open indecency, and stand alone⁴ as the men who forgive when their anger is

1. Beydawee : من حی 2. Razi : ای لاتعجز و نئی

3. Beydawee : عطف علی علة مقدرة مثل لیتنقم منهم

4. Kashshaf : ای هم الاخضاء بالغفران فی حال الغضب

aroused ; those who listen to their Lord, observe prayer, decide their affairs by mutual counsel, and spend from that which We have given them ; and those who defend themselves when they meet aggression.

41. An evil merits an equal evil. But he that forgives and improves matters shall have his reward from Allah. Indeed He loves no wrongdoers.

42. No blame shall lie on those who defend themselves when wrong has been done to them. The blame lies only with those who commit aggression against men and behave arrogantly on the earth for no reason. Surely there awaits them a grievous punishment. As for the man who bears his injuries patiently and forgives, he should know that to do so is a matter of great determination.

45. He whom Allah forsakes has none to protect him after this. You will find that when the wrongdoers see the punishment, they will say : 'Is there a way back ?'

46. You shall see them being presented to hell, humble with shame, casting furtive looks at it. The believers will then say : 'Lost are those who have lost themselves and their people on the Day of Judgment.'

Beware ! The wrongdoers shall suffer a lasting punishment. They will have no friends to help them besides Allah. Indeed, there is no way out for the men whom Allah forsakes.

48. Men, listen to your Lord before He sends the day which nothing can avert. On that day there will be no refuge for you, and you will not be able to deny your sins.

49. If they turn away in spite of all your exhortation, know that We have not sent you as their guardian. Your duty is only to convey Our message.

Look, when We let men have a taste of Our mercy, they rejoice over it ; but if an evil befalls them because of what they have themselves done, they at once become ungrateful.

50. To Allah belongs the kingdom of the heavens and the earth. He creates what He will. He gives daughters to whom He will, and He gives sons to whom He will. To some He gives mixed breed of males and females. And whomsoever He will, He makes barren. Indeed He is All-knowing, All-powerful.

51. It is not given to man that Allah should speak to him except by direct revelation, or from behind a veil, or by sending a messenger who should reveal to him by His command what He pleases. Indeed He is the High, the Wise.

53. Prophet, just as We sent revelations to the other prophets, We revealed to you the Spirit of Life¹ by Our own command. Before this you knew nothing about the Book or faith. Yet We have made this Book a light whereby We guide such of Our men as We please. Indeed you guide men to the right path, the path of Allah to whom belongs all that lies in the heavens and all that lies on the earth. Beware ! All matters rest with Allah.

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1. The Koran which breathes life into dead souls. Beydawee : سأه روحاً : لان القلوب تحيا به

CHAPTER 43

ORNAMENTS

In the Name of Allah, the Gracious, the Merciful.

2. I am the Living, the Lasting God¹. I call to witness the Book that tells the right from the wrong² that I am.

4. We have revealed the Koran in Arabic, so that you may understand it. It forms part of the Book of Books, lies safe with Us, is sublime and full of wisdom.

6. Should We leave you alone³ and relieve you of the Book which is a source of eminence for you because you are a sinful people ?

7. So many a prophet did We send to the ancients. Yet there never came to them a prophet but they made fun of him.

9. Look ! We destroyed the people who were mightier than these Meccans. The story⁴ of those earlier people has already been told to you.

10. If you ask them who created the heavens and earth, they will say : 'The Almighty, All-knowing created them.'

11. It is He⁵ who made the earth a resting-place for you, and forged in it pathways for you, so that you may find your way.

12. It is He who sends down water from the clouds according to a given measure, and thereby raises the dead land to life. That is how you shall be raised to life.

1. Ha Mim. 2. Razi. : الذى ابان طريق الهدى من طريق الضلالة

3. Kashshaf & Beydawee : الفاء للعطف على محذوف، اى انهم لكم فنضرب

4. Kashshaf & Beydawee : قصصهم العجيبة

5. Shaukani : هذا كلام مبتدأ غير متصل بما قبله

13. It is He who created all kinds of things. He has made for you the ships and beasts that you ride, so that you may sit firmly on them¹, and remember the goodness of your Lord when you are settled on them, and say : 'Glory be to Him who has made these things subservient to us ; for left to ourselves we had no power to subdue them. Indeed to our Lord we are bound to return.'

16. Though they say that Allah alone is the creator of the heavens and earth², they make some of His servants His daughters³. Man is clearly ungrateful.

17. Has He taken daughters to Himself from the things He has Himself created, and honoured you with sons ?

18. Yet when some one of them is given news of the birth of a child of the sex which he attributes to the Gracious God⁴, his face becomes dark and he is stricken with grief.

19. Would they choose for Allah the sex which is brought up in ornaments and is not clear in its arguments ?

20. They regard as females the angels who are servants of the Gracious God. Did they witness their creation ? Their statement will be recorded, and they shall be questioned about it.

21. They say : 'If the Gracious God had pleased, we should never have worshipped the angels.'

1. Kashshaf, Beydawee & Razi : وهو الفيت والآنعام : على ظهور ما تركبون
As for the singular pronoun in ظهوره, Shaukani says : أضاف الظهور
الى واحد، لان المراد به الجنس ، فصار الواحد في معنى الجمع بمنزلة
الجنس فلذلك ذكره

2. Beydawee & Kashshaf : متصل بقوله و لئن سألتهم

3. Shaukani : الجزء عند اهل العربيات البنات

4. When they say that the angels are His daughters and offspring they actually attribute the weak sex to Allah Himself (Kashshaf) ; for that which the offspring inherits has to be available with the parent from whom it inherits.

They have no knowledge in the matter. They only make conjectures.

22. Did We give them any book before this to which they are holding ?

23. They have nothing but to say : 'We found our fathers following a course, and are following the right direction in walking in their footsteps.'

24. That is how it is. Before you We sent no prophet to a town but its insolent leaders said : 'We found our fathers following a course, and are following in their footsteps.'

25. Their prophets said : 'Would you do so even if we bring you something better than that you found your fathers following.'

They replied : 'We deny your message altogether.'

26. So We punished them. Look, how miserable was the end of those who denied Our prophets !

27. Recall the time when Abraham said to his father and his people : 'I have nothing to do with the things you worship. I worship only the God that created me. He will surely guide me to the right path.'

29. Allah¹ let the doctrine of the oneness of God abide in his posterity, so that his people might turn away from idolatry.

30. Look ! I allowed these Meccans and their fathers to enjoy themselves until there came to them the Truth and the Apostle who tells the right from the wrong.

31. Yet no sooner did the Truth come to them than they said : 'It is magic. We deny it altogether.'

1. Razi : الله

32. They say : 'Why has not this Koran been revealed to some great man of the two towns¹.'

33. Is it they that distribute the grace of your Lord ? It is We who distribute to them their livelihood in the present life. We exalt them in rank one over another, so that they may rule one another. And far better is the grace of your Lord than the things they store².

34. Had it not been for the fact that it would make all men one nation of unbelievers, We would have given those who deny the Gracious God roofs of silver for their houses, and silver stair-ways to ascend. Indeed We would have given them silver doors for their houses, and silver couches to recline upon, and ornaments of all kinds³. But all these things are only the fleeting enjoyments of the present life. As for the hereafter, it belongs entirely to the righteous in the sight of your Lord.

37. We appoint devils as the companions of those who forsake the admonition of the Gracious God. Though they turn them away from the path of Allah, they think that they are following true guidance. Look ! When such a man shall come before Us, he shall say to his respective devil : 'If only you and I had been poles apart from one another. What an evil companion you are !'

40. A voice will cry : 'Once it has been found that you were wrongdoers, the fact that you shall share the punishment with your devils will not help you this day.'

41. Prophet, would you make the deaf to hear, or guide the blind and those who are engrossed in clear error ?

42. Even if We carry you away, We shall punish them.

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1. Mecca and Taif which at that time were the centre of social and political life.
 2. When it is Allah who distributes the paltry worldly goods, how can they be the distributors of His grace, *i.e.* prophethood.
 3. Kashshaf : زينة من كل شيء

And if We will¹, We shall show you the promise We have made them. We have absolute power over them.

44. Hold fast to that which has been revealed to you ; for you are on the right path. The Koran is a source of eminence for you and your people, and you shall all be questioned whether you did your duty to it.

46. Ask those of Our apostles whom We sent before you whether We ever appointed gods to be worshipped besides the Gracious God.

47. We sent Moses to Pharaoh and his chiefs with Our signs. He said : 'I am the apostle of the Lord of the worlds.'

48. But no sooner did he bring them Our signs than they laughed at them.

49. We showed them no sign but it was greater than its kind that preceded it². It was only that they might mend their ways that We punished them.

50. Every time that they saw the punishment they said : 'O man of great knowledge³, pray to your Lord for us, and invoke the promise He has made to you. We will surely accept your guidance.'

51. But no sooner did We relieve them of their affliction than they broke their word.

52. Now Pharaoh proclaimed to his people, saying : 'My people, are not the kingdom of Egypt and all these rivers that flow at my command, mine ? Can you not see that I am better⁴

1. Kashshaf : و ان اردنا ان ننجز في حياتك ما وعدناهم فهم تحت ملكنا و قدرتنا

2. Raghīb : من اختها التي تقدمتها ، و سها اختا لها لاشتراكها في الصحة و الصدق

3. Lane & Razi. 4. Kashshaf.

than this miserable wretch who can hardly speak distinctly? If indeed he is a true prophet, why has no chieftdom¹ been conferred on him, or rather why have no angels come with him, following him in train?’

55. He demanded prompt obedience² from his people, and they obeyed him. Indeed, they were a wicked people.

56. But no sooner did they provoke Our wrath than We took vengeance on them and drowned them all. We made them a thing of the past, and an example to the coming generations.

58. No sooner is the case of the son of Mary mentioned than your people start clamouring over it.

59. They say: ‘Are our gods better than he³?’ They mention his case to you only by way of argument. They are rather a contentious people.

60. He was nothing more than Our servant whom We graced with Our favour. We made him an example to the Children of Israel.

61. Man, if We pleased, We could bring forth angels from you to inherit the earth.

62. The Koran⁴ is the sign of Resurrection⁵. Then have no doubt about the Resurrection and follow Me. This is the right path. Do not let the Devil prevent you from following it; for he is your known enemy.

1. Razi, Kashshaf, Beydawee & Jalalain. Also see Gen. 41 : 42.

2. Lane & Beydawee.

3. The reference is to the verse : You and all that you worship are the fuel of hell (21 : 99). When this verse was revealed the idolaters said : ‘If Christ has also to be cast into hell for being worshipped, we do not mind if our gods, which are of lower status in the eyes of the Prophet are also cast into hell. (Kashshaf).

4. Kashshaf : الضمير للقرآن

5. The reference is to the spiritual resurrection which the Prophet brought forth with the help of the Koran.

64. When Jesus came to his people with clear proofs, he said : 'I have come to you to teach you wisdom and to explain to you some of the things over which you differ. Have fear of Allah and obey me. Allah alone is my Lord and your Lord. Worship Him. This is the right path.

65. But the various groups fell out among themselves. Woe to the wrongdoers because of the punishment of a grievous day that awaits them.

66. They only await the hour of Resurrection, so that it may befall them suddenly and take them unawares.

67. On that day friends will turn into foes, one against another. Such, however, will not be the case with the righteous. Allah will say to them : 'O My men, who believed in My revelations and were resigned to My will, this day you have nothing to fear, nothing to regret. Enter paradise, you and your spouses, honoured and cheered.'

72. There they will be served in dishes and cups of gold. There they will find all that the soul desires and the eyes cherish. And there they¹ shall live for ever.

73. Such is the paradise which you shall have as your own for your good deeds. There you shall have abundant fruit, enough for you to eat and spare.

75. As for the sinners, they shall suffer the torment of hell for ever. Their punishment will not be allowed to abate ; and caught in it, they shall completely despair. Indeed, We shall do them no wrong. It was they who were wrongdoers.

78. There they will cry : 'Malek², ask your Lord to finish with us.'

He will reply : 'You have to remain here.'

1. Roohul-bayan : الالتفات للتشريف *i.e.* the pronoun 'you' has been used in place of 'they' in order to emphasise nearness. See Preface —Change of Pronouns.

2. Lit : Master. It is the name of the angel who is in charge of hell,

79. Men, We have brought you the truth, yet most of you are averse to the truth.

80. Have they taken their decision ? If so, We have also taken Our decision.

81. Do they think that We do not hear their secret talk and their private consultation ? Yes, We do. Not only that, Our envoys who are by their side are noting it down.

82. Say : 'If the Gracious God had a son, I would be the first to worship him.'

83. The Lord of the heavens and earth, the Lord of the Throne, is far above the things they attribute to Him.

84. Then leave them alone to indulge in idle talk, and to amuse themselves, until they meet their promised day.

85. He alone is the God in all the heavens. He alone is the God in the whole of the earth. He alone is the Wise, the All-knowing.

86. Blessed be He to whom belongs the kingdom of the heavens and earth and all that lies between them. He alone has knowledge of the hour of Resurrection, and to Him you shall all have to return.

87. All those that they worship besides Him have no power to intercede with Him. It is only those that bear witness to the truth and have true knowledge who can intercede.

88. If you ask them who created them, they will say : 'Allah.' Then why are they led away from Him ?

89. I call to witness¹ the Prophet's repeated cry : 'My Lord, these are a people who do not believe.'

90. Prophet, leave them alone, and say good-bye to them. They shall soon know their folly.

1. Kashshaf : والجور على اضرار حرف القسم كانه قيل و اقسام بقليله

CHAPTER 44

SMOKE

In the Name of Allah, the Gracious, the Merciful.

2. I am the Living, the Lasting God¹. I call to witness the Book that tells the right from the wrong that I am.

4. We revealed this Book on a blessed night. It is Our wont to warn men. It is Our wont to send apostles².

5. All substantial matters are decided³ during this night. Such is Our decree. Such is the favour of your Lord, the Lord of the heavens and earth and all that lies between them. He is the Hearing, the Knowing. Have faith in Him, if you have faith in anything.

9. There is no god but He. He alone gives life and death. He is your Lord and the Lord of your forefathers.

10. But they have no faith. They are steeped in doubt and trifling.

11. Wait for the day when the sky shall come out with a visible smoke. It shall envelop the people. They will cry : 'This is a woeful torment. Lord rid us of this torment. We will believe.'

14. But how shall they take heed ? For there came to them an Apostle, telling the right from the wrong, but they turned their back upon him, and said : 'He is a man that has been taught, a man that has lost his reason.'

16. Look ! We shall relax your punishment for a little while, but you will revert to your old ways. Yet We shall be avenged on the day when We shall inflict a stern punishment.

1. Ha Mim.

2. This sentence is in apposition to the preceeding sentence, and has, therefore, been placed next to it. (See Kashshaf & Beydawee).

3. Jalalain : يفصل

18. We tried the people of Pharaoh before them. There came to them a noble apostle, saying : 'Deliver to me the servants of Allah¹. I am a trusted apostle that has been sent to you. Do not try to be above Allah. I bring to you a clear proof. I seek refuge in Him who is my Lord as well as your Lord, lest you should revile me. You had better leave me alone, if you do not believe in me.'

23. But they denied him², so that he prayed to his Lord, saying : 'These are a sinful people.'

24. He said³ : 'Leave with My servants by night. You are going to be chased. Leave the sea calm and quiet. The pursuers are an army doomed to be drowned.'

26. So many gardens, fountains, cornfields, beautiful places, and good things that they enjoyed, they left behind.

29. That is how it happened. And We gave these things to another people, and neither the heavens nor the earth mourned over them, nor were they reprieved.

31. Look ! We delivered the Children of Israel from a disgraceful torment, from the torment of Pharaoh. He indeed was a tyrant among tyrants⁴.

33. And We exalted them above the nations of the world on account of their knowledge⁵, and gave them signs containing unmixed blessings.

1. The Children of Israel. 2. ف presumes an antecedent.

3. Beydawee & Nasafi. 4. Razi : كان على الدرجة في طبقة المسرفين

5. Most of the commentators take على علم to be the حال of فاعل (We). But according to the rules of Arabic grammar it can as well relate to مفعول (them).

Again على may mean في as in على ملك سليمان (2 : 103) على حين غفلة & (28 : 16); or it may be for تعليل as in انما او تيته على علم عندى (28 : 79); & انما او تيته على علم (39 : 50).

If it is taken to mean في the verse would mean : We exalted them above the nations of the world in the field of knowledge. If it is taken for تعليل the verse would mean : We exalted them above the nations of the world on account of their knowledge. Roohul-bayan supports this interpretation. It says : و يفضلهم على ان كلمة على للتعليل.

35. These people say : 'We have to die but once. We shall never be raised to life again. Bring our fathers back, if you speak the truth.'

38. Are they superior to the people of Tobba¹ and their predecessors ? We destroyed them all ; for they were a sinful people.

39. It was in no playful mood that We created the heavens and earth and all that lies between them. It was only to establish the truth that We created them. Yet most men do not know this.

41. The Day of Judgment is the time appointed for them all. On that day no friend shall avail his friend in the least, and no help shall be rendered to men. Different, however, will be the case of those on whom Allah will have mercy. He alone is the Mighty, the Merciful.

44. The tree of Zakoom shall be the food of the arch-sinners. It will act like molten copper, and boil in their bellies like boiling hot water.

48. The word shall then pass : 'Take hold of these men, and drag them to the centre of hell and torment them by pouring down boiling water on their heads.'

50. It will be said to them : 'Taste your punishment². You are mighty men, noble of birth. This is your punishment which you doubted.'

52. As for the righteous, they will be lodged in havens of peace, amongst gardens and springs. They shall wear fine silk and heavy brocade, and sit face to face. It shall happen as it will. And We shall wed them to maidens having beautiful, large eyes. Safe and secure, they shall order all kinds of fruit.

1. The kings of Yeman bore the title Tobba. 2. Jalalain : العذاب

Except for the death they have once met, they will taste no other death there. And We will save them from the torment of hell.

58. This will all be due to the grace of your Lord. This will be a great achievement indeed.

59 We have made the Koran easy by revealing it in your own tongue, so that they may take heed.

60. Now await their end ; for they also await yours.

CHAPTER 45

FALLEN ON THE KNEES

In the Name of Allah, the Gracious, the Merciful.

2. I am the Living, the Lasting God¹.

3. This Book is revealed by Allah, the Mighty, the Wise.

4. For the believers there are signs in the heavens and earth.

5. For those who have firm faith there are signs in your own creation, and in the life that He spreads abroad on the earth.

6. For the people who have sense there are signs in the alternation of night and day, in the water² that Allah sends down from heaven with which He brings the dead earth into life, and in the veering of the winds.

7. Prophet, these are the true revelations of Allah which We recite to you. In what other announcement will they believe after they have rejected Allah and His revelations.

8. Woe to all sinful liars. They hear the revelations of Allah recited to them, and scornfully persist in their unbelief, as if they have not heard them. Announce to them that there awaits them a woeful punishment.

10. When they get an inkling of Our revelations, they hold them in jest. There awaits them a disgraceful punishment.

11. They have hell before them. The wealth that they have acquired, and the protectors that they have chosen besides Allah,

1. Ha Mim.

2. Lit: sustenance. Water which is the source of sustenance has been called sustenance (Kashshaf, Beydawee & Jalalain).

will be of no avail to them. There awaits them a dreadful punishment.

12. This Koran¹ is a true guide. Those that deny the revelations of their Lord shall suffer the scourge of a painful punishment.

13. It is Allah who has made the sea subservient to you, so that ships may sail upon it by His command, and you may seek His bounty² and render Him thanks.

14. He has made subservient to you all that is in the heavens and all that is on the earth. All these things are from Him³. In this there are signs for the men who would think.

15. Tell the believers to let alone⁴ those who do not fear the punishment of Allah, so that He may reward these people according to their deeds.

16. He that does good, does it for his own sake ; and he that does evil, it shall rebound on him. For after all you have to return to your Lord.

17. We gave the Children of Israel the Book and the law and the prophets, provided them with good things, and exalted them over all nations.

18. We gave them clear commandments⁵. But no sooner did they receive true knowledge than, to spite one another, they differed about it. Your Lord will judge all their differences on the Day of Resurrection.

19. We have given you a system of law. Follow it ; and do not follow the caprices of ignorant men ; for they will be of no avail to you against the wrath⁶ of Allah. Indeed the

1. Kashshaf, Beydawee, Jalalain & Tabari. 2. *i.e.* do trade.

3. Beydawee : خبر لمحدوف ای هی جمیعاً منه

4. Razi & Akrab. 5. Tabari : واضحات من امرنا

6. Jalalain : من عذابه

wrongdoers are friends one of another, but Allah is the friend of the righteous.

21. Here is a light for all men : a guide and a blessing for the men who have faith.

22. Do the evil-doers think that We shall treat them like those who believe and do good deeds, and make their death as happy as their life¹. How ill they judge !

23. Allah has created the heavens and the earth to suit the requirements of truth, and to ensure that all men are rewarded according to their deeds and no wrong is done to them.

24. Look at the man who makes his low desires his god, whom Allah has forsaken because He has known him, whose ears and heart He has sealed, and whose eyes He has covered with a veil ! Who can guide him after Allah has condemned him ? Will you take no heed ?

25. They say : 'We have only this present life to live. We die and we come to life again². It is Time alone that deals us death.'

They have no knowledge in the matter. They only make conjectures.

26. When Our clear revelations are recited to them, they have no argument but to say : 'Bring our fathers back, if you speak the truth.'

27. Say : 'It is Allah alone who gives you life and death. He shall gather you together on the Day of Resurrection, the day about whose advent there is no doubt. Yet most men do not know this.'

1. Jalalain & Razi.

2. Beydawee says that it seems that they believed in transmigration of souls.

28. The kingdom of the heavens and the earth belongs to Allah. On the day when the Resurrection shall take place the followers of falsehood will be lost.

29. On that day you shall see every nation fallen on its knees. All nations shall be summoned to face their records, and He will say : 'This day you have to reap the fruit of your deeds. Here are Our records. They speak the truth about you. Indeed We have been recording all your actions.'

31. As for those who believe and do good deeds, their Lord will admit them to His mercy. This indeed will be a signal achievement.

32. But to the unbelievers He will say : 'Is it not that My revelations were recited to you, but you turned away in disdain, for you were a sinful people ? When it was said to you : "Allah's promise is true, and the hour of Resurrection a certainty," you said : "We do not know what the Resurrection is. We have only a faint notion, and have no conviction."'

34. The evil inherent in their deeds will become known to them, and they will be caught by the very thing they mocked at.

35. And the word will pass : 'This day We shall forget you just as you forgot that you will meet this day. Hell is your resort, and you have none to help you. That is because you made fun of Allah's revelations and were seduced by the present life. This day you¹ will not be taken out of hell, nor will you be asked to win Our favour.'

37. All praise belongs to Allah, the Lord of the heavens and earth, the Lord of all the worlds. The Majesty of the heavens and the earth belongs to Him. He alone is the Mighty, the Wise.

1. Lit : they. Roohul-bayan says : *والآلفات الى الغيبة باسمائهم عن رتبة* : الخطاب استهانة بهم *i.e.* in order to show contempt and to point out that they are no more fit to be addressed instead of 'you' the pronoun 'they' has been used. See Preface : Change of Pronouns.

CHAPTER 46

THE SAND HILLS

In the Name of Allah, the Gracious, the Merciful.

2. I am the Living, the Lasting God¹.

3. This Book is revealed by Allah, the Mighty, the Wise.

4. We created the heavens and the earth and all that lies between them only to suit the requirements of truth, and for an appointed term. Yet the unbelievers pay no heed² to the day³ of which they are warned.

5. Say : 'Have you seen the things you worship besides Allah ? Tell me what part of the earth they have created ? Or have they a part in the creation of the heavens ? Bring me any book revealed before this, or any remnant of knowledge, if you speak the truth.'

6. Who is more misguided than the men who pray to those who will not answer them till the Day of Resurrection, and are unaware of their prayer ; who shall stand as their enemies on the day when men shall be gathered together, and disown their worship ?

8. No sooner Our clear revelations are recited to the unbelievers than they say with regard to the truth that has come to them : 'This is clear magic.'

Do they say : 'He has himself invented the Koran ?'

Say : 'If I have invented it, you have no power to save me from the wrath of Allah. He knows best what you are indulging

1. Ha Mim. 2. Beydawee : لا يتفكرون فيه

3. Kashshaf : من هول ذلك اليوم

in. He is enough to bear witness between us. He is the Forgiving, the Merciful.'

10. Say : 'I am no new prophet. I do not know what will be done to me or to you. I only follow what is revealed to me, and do nothing but give plain warning.'

11. Say : 'Have you considered that if this Koran is from Allah and you reject it, there will be no escape for you. More so, because a witness¹ from among the Children of Israel vouched to the advent of his like², and whereas he believed in the Koran you turn away from it in disdain. Indeed Allah guides no sinful people.'

12. The unbelievers say with regard to the believers : 'Had the Koran been any good, they would not have taken precedence over us in believing in it.'

Since they received no guidance from it, their malice took the better of them³, so that they say : 'It is an old lie.'

13. The Book of Moses, which was a guide and a blessing, preceded it. It is a Book that confirms the previous Books and is couched in the Arabic tongue. It has been revealed so that He may warn the wrongdoers and give glad tidings to the righteous.

14. Those that say : 'Allah is our Lord,' and remain steadfast, have nothing to fear, nothing to regret. They are the owners of paradise. There they shall live for ever. Such shall be the reward of their good deeds.

16. We enjoined man to be good to his parents. His mother bears him with pain and brings him forth with pain. And it takes her thirty months to bear and wean him. And

1. Moses (Shaukani & Tabari). 2. The Prophet (Razi & Tabari).

3. Kashshaf, Beydawee & Razi : ضرف لمحدوف مثل ظهر عنادهم

when he reaches the prime of his life and becomes forty years old, he says to his Lord : 'Lord, grant that I may give thanks for the favours you have bestowed on me and my parents, and that I may do good deeds, such as will please You. My Lord, establish righteousness in my seed. To You I turn, and to You I resign myself.'

17. Such are the men whose good¹ deeds We shall accept and whose evil deeds We shall overlook. They shall join the dwellers of paradise. They shall find that the promise made to them was true.

18. Yet there is he that says to his parents : 'Fie upon you ! Do you tell me that I shall be raised again when so many generations have already passed and no such thing has happened² ?'

The parents say : 'Allah help us³ ! Woe to you ! Have faith. The promise of Allah is true.'

But he says : 'These are mere stories of the ancients.'

19. Such are the men for whom the sentence of punishment becomes necessary. They shall join the nations of jinn and man that have preceded them. They are lost indeed.

20. There are grades for all according to their deeds, so that He may fully repay them for their deeds, and no wrong is done to them.

21. The day the unbelievers are presented to hell, it will be said to them : 'You consumed⁴ your good things in your worldly life, and enjoyed them to your fill. This day you shall be given a disgraceful punishment, because you behaved arrogantly on the earth for no reason and committed transgression.

1. Razi & Jalalain : احسن بمعنى حسن

2. Kashshaf, Beydawee & Jalalain : ولم يبعث منهم احد

3. Kashshaf, Beydawee & Jalalain : يقولان الغياث بالله

4. Lane.

22. Prophet, mention the story of the kinsman of Aad¹. He warned his people who² lived on sand-hills, people to whom prophets had come before and after his warning³, saying ; 'Worship none but Allah. I fear lest the punishment of a dreadful day should befall you.'

23. They said : 'Have you come to us to turn us away from our gods ? Bring down on us the punishment with which you threaten us, if you speak the truth.'

24. He said : 'Allah alone knows the time of your punishment. I deliver to you the message I have been given. But I can see that you are an ignorant people.'

25. When they saw the cloud spreading in the sky, heading for their valley, they said : 'This is a cloud which will rain over us.'

A voice said : 'It is no such thing. It is that which you sought to hasten, a hurricane that carries a woeful punishment. It will destroy everything by the command of its Lord.'

And the hurricane struck them⁴, so that except for their houses nothing could be seen of them. That is how We reward guilty people.

27. Meccans, We had given them such power as We havenot given you. We gave them ears and eyes and hearts. But their ears, their eyes, and their hearts were of no avail to them ; for they denied the revelations of Allah, and were caught by the very thing⁵ they mocked at.

28. We destroyed the towns which existed around you. We repeatedly explained Our revelations to its inhabitants, so that they might mend their ways.

1. Hud. 2. Ashraf Ali. 3. Kashshaf.

4. ۞ presumes an antecedent. See Beydawee. 5. The punishment.

29. Why did not those whom they had set up as gods besides Allah to bring them close to Him help them? But rather than help them, they hid themselves from them.

Such was their lie and the gods they invented.

30. Recall the time when We brought a party of jinn¹ towards you. They listened to the Koran. When they attended the recitation, they said: 'Keep silence and listen².' And when it was finished, they returned to their people and warned them.

31. They said: 'Men, we have listened to a Book which has been revealed after the time of Moses. It confirms the previous Books and guides to the truth and to the right path. Men, accept the call of the Apostle of Allah and believe in Him. If you do so, He will forgive you your sins and screen you from a woeful punishment. But those that do not accept the call of the Apostle of Allah will not escape His punishment on the earth. They have none to help them besides Him. They are steeped in clear error.'

34. Do they not see that Allah, who created the heavens and earth and was not wearied by their creation, has the power to raise the dead to life? Yes, He has. He has power over all things.

35. The day the unbelievers will be presented to hell, they will be asked: 'Is the punishment of hell not true?' They will say: 'Yes by our Lord, it is.' He will then say: 'Taste the punishment for your unbelief.'

1. The word *فَرَقَ* which has been translated as 'party' means three to ten men (Lane). The word is not used for beings other than men. Hence the jinn mentioned in this verse are a class of men. Jinn also means a chief, or an elder, or a leader of men (Lisan). The Arabs liken a man who is sharp and effective in affairs to a jinn (Lane).

2. Lane.

36. Prophet, have patience as did all the resolute apostles. Do not seek to hasten their doom. The day they witness their promised punishment, they will feel as if they lived only for an hour of the day. The Koran is but an announcement¹. It is only the sinful people who will be destroyed.

1. Shaukani : مبدءاً محذوف

CHAPTER 47

MUHAMMAD

In the Name of Allah, the Gracious, the Merciful.

2. Allah will cast to the winds the deeds of those who disbelieve and turn men away from the path of Allah.

3. As for those who bear faith and do good deeds and believe in that which is revealed to Muhammad—for it is the truth revealed by their Lord—He will purge them of their sins and improve their condition.

4. That is because the unbelievers follow falsehood, while the believers follow the truth which has been revealed by their Lord. That is how Allah explains their conditions to men.

5. Believers, now that you know the will of Allah¹, strike off their heads when you join battle with the unbelievers. But when you have overcome them take them prisoners. Then after that release them either by way of grace or by accepting ransom. That is the law until the war is over. Such is the will of Allah². Indeed if Allah pleased, He could Himself have punished them. But He has called you to arms³, so that He may try you⁴ at the hands of one another.

1. الفاء يستدعى متعلقاً يتعلق به : Razi says : والمعنى فاذا لقيتم بعد ظهور ان لا حرمة لهم و يترتب عليه ، و المتعلق فاذا لقيتم بعد ظهور ان لا حرمة لهم و فاذا كان : Roohul-bayan says : بعد ابطال اعمالهم فاضربوا اعناقهم الامر كما ذكر من ضلال الكفرة و صلاح احوال المؤمنين فاذا لقيتم

2. Jalalain : مبتدأ.....مقدر

3. Beydawee, Kashshaf & Jalalain : ولكن امركم بالقتال

4. The believers and the unbelievers (Kashshaf, Beydawee & Jalalain).

As for those who are slain in the cause of Allah, He will not let their deeds go waste. He will lead them to their goal and improve their condition and admit them to paradise of which He has told them¹.

8. Believers, if you help the cause of Allah, He will help you and make you steadfast.

9. As for the unbelievers, there awaits them perdition. He will let their deeds bear no fruit.

10. That is because they are averse to the revelations of Allah. That is why He will make their deeds go waste.

11. Have they not travelled on the earth and seen how miserable was the end of their predecessors? Allah destroyed them utterly. The same fate awaits these unbelievers.

12. That is because whereas Allah is the friend of the believers, the unbelievers have no friend at all.

13. Those that believe and do good deeds Allah will admit to gardens served with running streams. As for the unbelievers, they enjoy themselves in this life² and eat as the beasts eat. Hell is the place for them.

14. Prophet, so many cities were more powerful than your city which has driven you out. But We destroyed them, so that there was none to help them.

15. Can those who have clear proof from their Lord be compared to those who take pride in their evil deeds and follow their low desires?

16. Here is a description of the paradise which is promised to the righteous. It contains rivers of water which does not

1. Kashshaf : **اعلموا** 2. Tabari, Kashshaf, Beydawee & Jalalain.

stink, and rivers of milk of which the taste does not change, and rivers of wine which is delicious to drink, and rivers of clarified honey. They will have there all kinds of fruit and the forgiveness of their Lord.

Can those who enjoy such bliss be like those¹ who shall live in hell for ever and are served with boiling water which shall tear their bowels ?

17. Some of the hypocrites pretend to listen to you. Yet when they leave your company, they say to those who have been given knowledge : 'What was it he said just now ?' They are the men whose hearts Allah has sealed, and who follow their low desires.

18. He gives increased guidance to those who follow His guidance, and shows them the path of rectitude.

19. They only wait for the hour of doom to take them unawares. Its signs have already appeared. But how will they repent² if it takes them unawares ?

20. Prophet, know that there is no god but Allah. Ask forgiveness for your shortcomings, and for those of the believers, both men and women. Allah knows your haunt and your resting-place.

21. The believers say : 'Why is no chapter revealed permitting us to go to war ?' But when a definite chapter is revealed speaking of war, you find those who are faint³ of heart⁴ looking at you like the man whose understanding is clouded at the time of death⁵. Woe to them !

22. The right thing for them to do is to obey and say good things. Once their commander takes the decision, it is better for them to fulfil the covenant they have made with Allah.

1. Jalalain : خبر مبتدأ مقدر 2. Lane. 3. Lane.

4. The hypocrites. 5. Lane.

23. Hypocrites, is it not likely that if you are given power you will create disorder on the earth and violate the ties of kinship¹ ?

24. Such are the men on whom Allah lays His curse, so that He makes them deaf, and blinds their eyes.

25. Is it that they do not ponder on the Koran or is it that their hearts are securely locked ?

26. The Devil has seduced and held out false hopes to those who return to apostasy after true guidance has dawned on them.

27. That is because they say to those who hate the revelations of Allah : 'We will obey you in some matters.' They say it in secret². But Allah knows their secrets.

28. How will they fare when the angels carry them off, smiting them on their faces and their backs ?

29. They will be treated thus because they follow what is displeasing to Allah, and are averse to seeking His pleasure. That is why He will make their deeds go waste.

30. Do the men with diseased minds think that Allah will not disclose their malice ?

31. Indeed if We pleased We could show them to you, so that you would know them by their marks. Yet you shall know them from the tenor of their speech. Allah knows their empty words, as He knows your solid deeds³.

32. We will put you to trial until We have known those of you who fight for the cause of Allah and those who are steadfast, and have brought to light your full story.

1. If you cannot take up cudgels against transgression when its elimination is in your own interest, how will you do so when you are given power and it will be in your interest to promote transgression.

2. Kashshaf.

3. Razi : يسمع اقوالهم الفارغة و يعلم اعمالكم الصالحة :

33. Those who disbelieve and hinder men from following the path of Allah and oppose the Apostle after true guidance has become clear to them, can do no harm to Allah. He will let their deeds bear no fruit.

34. Believers, obey Allah and the Apostle and do not let your deeds go waste.

35. Allah will not forgive those who disbelieve and hinder men from following the path of Allah, and die unbelievers.

36. Believers, do not be mean¹ so as to sue for peace. The victory belongs to you. Allah is with you. He will not deprive you of the reward of your deeds.

37. The present life is vain and wanton. If you believe and fear Allah, He will give you your rewards, and will not ask for your wealth. Indeed, should He ask for it and press you, you would show stinginess, and it would bring to surface your hatred against the Divine Religion².

39. Look ! You are those who are called upon to spend for the cause of Allah. Yet some of you show niggardliness. Remember that whoever is niggardly is niggardly to himself. Allah has no need, but you have your needs. Indeed if you turn your back upon Him, He will replace you with another people, and they will not behave like you.

- 1. Lane. 2. Jalalain : لدين الاسلام

CHAPTER 48

THE VICTORY

In the Name of Allah, the Gracious, the Merciful.

2. We shall give you a clear victory, so that, for the efforts you make to achieve it¹, Allah may forgive you your past and future faults, show you His last favour, guide you to the right path, and grant you His mighty help.

5. It was He who gave to the believers peace of mind, so that they might grow in their faith. Indeed, all the armies of heaven and earth belong to Allah. Allah is All-knowing, All-wise.

6. He has decreed the war², so that He may admit the believers, both men and women, into gardens served with running streams, gardens where they shall live for ever ; and so that He may absolve them of their sins. This indeed will be a great achievement in the sight of Allah.

7. And He has decreed it, so that He may punish the hypocrites and the idolaters, both men and women, who entertain evil thoughts about Allah. There awaits them an evil turn. Allah is angry with them, and has laid His curse on them. He has hell in store for them. What an evil destination !

8. All the armies of heaven and earth belong to Allah. Allah is Almighty, All-wise.

9. Prophet, We have sent you to bear witness and to proclaim Our tidings and warnings.

10. Believers, We have done it, so that you may have faith

1. Roohul-bayan : غاية للفتح من حيث انه مترتب على سعیه

2. Jalalain & Razi : متعلق بمحذوف، ای امر بالجهاد

in Allah and His Apostle, help and honour the Apostle, and sing His praise, morning and evening.

11. Prophet, those who swear allegiance to you swear allegiance to Allah. Allah's hand is above their hand.

He that shall break his oath, breaks it to his own loss. As for the man who shall fulfil the covenant he made with Allah¹, Allah will give him a great reward.

12. Those of the Bedouins whom Allah had left behind² will say to you : 'We were occupied with our belongings and families. Pray, beg forgiveness for us.'

They will deliver with their tongues that of which their hearts are empty.

Say : 'Who has any power to help you against the decree³ of Allah, if He intends to do you some harm ? Or who can avert His grace if He intends to do you some good ? Indeed, Allah knows all that you do.'

13. Bedouins, the fact is that you thought that the Apostle and the believers would never return to their people. This was a thought that was pleasing to your minds. It was an evil thought that you entertained. You were a people doomed to perish. Remember, We have in store a blazing hell for those unbelievers who do not believe in Allah and His Apostle.

15. The kingdom of the heavens and the earth belongs to Allah. He forgives whom He pleases, and punishes whom he pleases. Yet the fact is that He is most forgiving, infinitely merciful.

1. It is actually بما عاهد الله عليه which means : بما هو عاهد الله عليه .

On two هاء s having been compressed, one هاء has been suppressed ; and the vowel sound ضم has remained after the omission of واؤ .

See Roohul-bayan. Its second reading is بما عاهد الله عليه with كسرة (See Shaukani).

2. Jalalain : الذين خلفهم الله 3. Beydawec : من مشيئته وقضائه

16. When you set out to take the spoils, those whom Allah left behind will say : 'Permit us to follow you.' They would like to change the decree of Allah.

Say : 'You shall not follow us. This is what Allah has already decreed.'

They will then say : 'There is no such decree. You are only jealous of us.'

Wrong is what they say. Little they understand.

17. Prophet, say to those Bedouins whom Allah left behind : 'You shall soon be called upon to take up arms against a people who are great fighters. You shall fight them until they surrender. Allah will give you a good reward, if you obey. But if you show your back as you did before, He will give you a grievous punishment.'

18. No blame shall lie on the blind, no blame shall lie on the lame, and no blame shall lie on the sick, if they do not turn out¹. Yet he that shall obey Allah and His Apostle, Allah will admit to gardens served with running streams. But to the man that shall turn his back upon Him, He will give a grievous punishment.

19. Prophet, Allah was well pleased with the believers when they swore allegiance to you under the tree. He knew the inmost feelings of their hearts, and sent down peace upon them and rewarded them with an early victory and the many spoils that they took. Mighty is Allah, and Wise.

21. Believers, Allah has promised you great spoils. You will take them. He has advanced to you the present spoils and has kept you from the hands of men so that it may serve the believers for a sign and He may guide you to the right path.

1. Jalalain : ترك الجهاد

22. There are other spoils which you have not yet gained. Allah has kept them safe for¹ you². Allah has power over all things.

23. Should the unbelievers fight you, they will show you their back, and find none to protect or help them.

24. Allah has explained to you His practice which is in vogue since the very past. You will find no change in Allah's practice.

25. It was He who kept you from their hands, and them from yours, in the valley of Mecca, after He had given you victory over them³. Allah knows all that you do.

26. These Meccans⁴ are the men who disbelieved and prevented you from going to the Sacred Mosque, and prevented the offering, standing stranded, from reaching its destination.

Had there been no danger that you would unwittingly trample down under your feet believing men and women unknown to you, and would thus incur blame on their account, He would have allowed you to invade Mecca⁵. But He did not allow this, so that He might show His mercy to whom He pleased. Indeed, had the believers left the unbelievers, He would have inflicted a grievous punishment on the unbelievers.

27. Recall the time when the unbelievers nurtured in their hearts a feeling of disdain, the disdain of the days of ignorance, and Allah sent down peace on His Apostle and the faithful, and made them observe the code of faith, the code which they were best entitled to receive and were worthy of. Allah has knowledge of all things.

28. Allah had told His Apostle the truth in his vision⁶, the truth that conformed to the rules of wisdom⁷.

1. Razi & Lane. 2. This contains a prophecy about future victories.

3. The reference is to the truce of Hudaibiyah. 4. Tabari.

5. Beydawee : جواب لولا محذوف

6. Kashshaf : صدقه في روايه ولم يكذبه

7. Kashshaf : بالغرض الصحيح والحكمة البالغة

Believers, if Allah will, you shall enter the Sacred Mosque safe and secure, with your heads shaved and your hair cut, having nothing to fear.

As for the delay¹, He knows what you do not know. And He has given you an immediate victory before that.

29. It is He who sent His Apostle with guidance and the true faith, so that He may exalt the true faith above all other faiths. Indeed, Allah is enough to bear witness to His words.

30. Muhammad is the Apostle of Allah. His companions are firm against the unbelievers, merciful one to another. You will find them kneeling and prostrating themselves² before Allah, seeking His grace and pleasure. Their stamp is on their face, the traces of prostrations. Such is their description in the Torah ; such is their description in the Gospel. They are like seedlings which sprout and grow strong, and then become thick, standing firm on their stems, delighting the sowers.

Allah will raise the believers from strength to strength³, so that He may make the unbelievers suffer an impotent rage because of them.

Allah has promised His pardon and a great reward to those who believe and do good deeds.

1. Kashshaf : مكة في تاخير فتح مكة (presumes an antecedent).

2. Occupied with their prayers.

3. Kashshaf & Razi : تعليل لمادل عليه تشبيههم بالزرع

CHAPTER 49

THE CHAMBERS

In the Name of Allah, the Gracious, the Merciful.

2. Believers, do not anticipate Allah and His Apostle. Have fear of Allah. Allah is All-hearing, All-knowing.

3. Believers, let none of you raise your voice above the voice of the Prophet, nor address him in loud tones as you do one another, lest your deeds should go waste while you do not realize.

4. Those who subdue their voices in the presence of Allah's Apostle are the men whose minds Allah has prepared for righteousness. There awaits them forgiveness and a great reward.

5. Most of the men who call out to you from outside your chambers have no sense. Should they wait till you come out to see them, it would be better for them. Yet Allah is most forgiving, infinitely merciful.

7. Believers, if a wicked man brings you any news, examine it carefully, lest you should harm some people in ignorance, and then repent for what you have done.

8. Remember that you have Allah's Apostle among you. Should he follow you in most matters, you would be ruined¹. But as it is, Allah has inspired you with the love of faith and has made it look fair to your minds, and has made unbelief, transgression, and disobedience look hateful to you. By the grace of Allah and His favour you are the truly righteous men². Allah is All-knowing, All-wise.

10. Believers, if two parties of believers fight one against another, make peace between them. And should one of them

1. Kashshaf & Beydawee. 2. Shaukani : جعلكم راشدين لاجل فضله

commit aggression against the other, fight against the transgressors till they submit to the rule of Allah¹. And when they do, make peace between them with equity. Do justice ; for Allah loves those who do justice.

11. The believers are all brothers. Make peace between your brothers, and have fear of Allah, so that you may be shown mercy.

12. Believers, let no people mock another people, for the people who are mocked may be better than they ; and let no women mock other women, for the women who are mocked may be better than they. And find no fault one of another ; and call no names. It is bad to be named a transgressor² after having believed. Wicked are the men who would not abstain from what they are forbidden³.

13. Believers, avoid much conjecturing ; for there are conjectures which are sinful. And do not spy into the secrets of one another⁴, nor backbite one another. Would any of you like to eat the flesh of his dead brother ? Why, you would loathe it. Have fear of Allah. Allah is most forgiving, infinitely merciful.

14. Men, We have created you from a male and a female⁵, and divided you into tribes and families, so that you may come to know one another. The noblest of you in the sight of Allah is the man who is most righteous among you. Allah knows you inside out.

15. The Bedouins say : 'We have believed.' Say : 'You have not yet believed. You had better say : "We accept Islam ;" for belief has not yet entered your hearts. If you obey Allah and His Apostle, He will detract nothing from the merits of your deeds. Indeed Allah is most forgiving, infinitely merciful.'

16. True believers are those who believe in Allah and His Apostle, and entertain no doubts. They fight for the cause of

1. *i.e.*, the rule of law. 2. Tabari & Razi.

3. Beydawce, Jalalain, Tabari & Razi. 4. Lane.

5. Father and mother (Kashshaf & Razi).

Allah with their men and material. They are the men who are true to their faith.

17. Say : 'Would you apprise Allah of your faith, while Allah knows all that is in the heavens and all that is on the earth ?'

18. They think that they have done you a favour by accepting Islam. Say : 'Show me no favour in accepting Islam. It is Allah who has done you a favour by guiding you to the true faith. That is the truth, if what you say be true.'

19. Allah knows the secrets of the heavens and the earth. Allah knows all that you do.

CHAPTER 50

THE ALMIGHTY

In the Name of Allah, the Gracious, the Merciful.

2. I am the Almighty God¹. I call the glorious Koran to witness that I am.

3. Behold ! The unbelievers wonder that there has come to them a prophet who hails from them. They say : 'This is a strange thing. Is it true that when we are dead and reduced to dust, we shall be raised to life² ? Far and away is such a Resurrection.'

5. We know how much of them the earth consumes. We have with Us the law of conservation³.

6. Behold ! No sooner it came to them than they denied the truth, so that they are in a state of confusion.

7. Do they not look at the heaven above them : how We have made it and adorned it, so that it has no flaws ?

8. Do they not look at the earth⁴ : how We have spread it out and placed mountains on it and grown on it all kinds of beautiful things ?

9. We have done all this, so that it may serve as a lesson and admonition to all those men who turn to Us again and again.

10. We send down from the clouds water which is of great utility⁵, and produce with it gardens, and grain that is reaped⁶, and tall palm trees laden with spadices, clusters over clusters, to

1. Kaf. 2. Beydawee & Jalalain : ا نرجع

3. Roohul-bayan & Beydawee : محفوظ عن التغيير

4. Jalalain : معطوف على موضع الى السماء

Lane & Beydawee : كثير المنافع 6. Lane.

serve men as sustenance. And with it We raise the dead land to life. That is how the Resurrection shall come to be.

13. The people of Noah, the Rassians, the Thamoud, the Aad, Pharaoh, the kinsmen of Lot, the inhabitants of the forest, and the people of Tobba rejected the truth before them. They all denied their apostles so that My threatened punishment befell them.

16. Are We tired with the first creation? No, they do not say this¹. Yet they are in doubt about the new creation².

17. We created man, and We know what his mind suggests to him. We are nearer to him than his own soul³.

18. Behold! Sitting on his right and on his left, the recording angels prepare his record. He utters no word but it is noted by a guardian angel who stands ready by his side.

20. Man, the agony of death has truly come. This is what you were trying to avoid. The trumpet has been sounded. This is the day which you were promised.

Every soul has come accompanied by an angel who shall drive it and an angel who shall stand witness against it. Man, you did not heed this day. But We have removed your veil, and your eyes are keen today.

24. His angel-companion will say: 'Here is his record, ready with me.'

25. Allah will say: 'Cast, yes cast into hell every hardened unbeliever who was opposed to the truth, refused to do good, transgressed the limits, entertained doubts, and worshipped another god besides Allah. Make him over to a severe punishment.'

1. Beydawee : *اي هم لا ينكرون قدرتنا* 2. The Resurrection.

3. *وريد* is the vein in which the soul flows (Lane).

28. The unbeliever will blame his evil-companion¹, who will say : 'Lord, I did not seduce him. He was already sunk deep in error.'

29. Allah will say : 'Do not quarrel in My presence. I gave you the warning beforehand. I do not change My judgment, nor am I at all unjust to men.'

31. On that day We will ask hell : 'Are you full ?' and it will answer : 'Are there any more that I can take ?'

32. On that day paradise will be brought near to the righteous and will not be something² far from them.

33. It will be said to them : 'Here is what you were promised. It is³ for those who turned to their Lord again and again, and observed His laws, those who feared the Gracious God in the heart of their hearts and came to Him with a contrite heart. Enter it in peace. This is the day of eternal life.'

36. They will have there all that they desire ; and We have more surprises in store for them.

37. Prophet, so many generations, who were greater in prowess than your people, did We destroy before them. In order to escape Our Judgment⁴, they journeyed from land to land but found no refuge.

38. All this contains a lesson for the man who has intelligence⁵, or gives ear and pays attention⁶.

39. We created the heavens and earth and all that lies between them in six days, and were not at all tired.

40. Prophet, bear with what they say. Sing the praise and

1. Razi, Kashshaf & Beydawee.

2. Beydawee : تذکیره لانه صفة محذوف ای شیئاً غیر بعید

3. Razi : بدلا عن الضمير في توعدون

4. Beydawee & Roohul-bayan : الفاء للتشبيہ 5. Jalalain & Lane.

6. Beydawee : حاضر بذهنه

extol the name of your Lord before sunrise and before sunset.
And give Him glory during the night and after prayers.

42. Listen ! The day the crier shall cry from a nearby place,
the day they shall truly hear the cry : that will be the Day of
Resurrection.

44. It is We who give life and death, and to Us you shall
all return.

45. The day the earth shall cleave asunder from above
them, they shall come rushing forth¹. It will be easy for us to
raise them to life and gather them together².

46. Prophet, We are well aware of what they say. You are
no dictator over them. Then pay no heed to what they say³, and
admonish with the Koran the man who shall fear My warning.

1. Jalalain : حال من مقدر ای فیخرجون مسرعین

2. Lane & Beydawee. 3. ف presumes an antecedent.

CHAPTER 51

THE WINDS

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the winds that raise¹ the clouds, the winds that bear the burden, the winds that blow with ease, the angels² that determine all matters : true is the promise you are made ; the judgment is sure to be.

8. I call to witness the heaven, the owner of the orbits : contradictory are the things you say³.

10. It is only the perverse who are led away from the Koran.

11. Cursed are the liars who are steeped in ignorance and give no heed.

13. They ask : 'When shall the Day of Judgment be ?'

14. It shall be the day when they are made to experience⁴ hell, and it is said to them : 'Gain your experience. This is what you were trying to hasten.'

16. As for the righteous, they shall dwell amidst gardens and fountains, receiving the gifts of their Lord. They used to do good deeds before that. They would sleep but little in the night and ask His forgiveness till⁵ day-break, and share their wealth with the beggars and the destitute.

21. There are signs on the earth for the men of knowledge⁶. And you have signs in your own persons. Have you no eyes ?

1. Lisan & Lane. 2. Beydawee.

3. The heaven and the earth have been created only to suit the requirements of truth (46 : 4). Since your stand is contradictory, it is not true, and you are bound to fail. 4. Al-kamoos.

5. Tabari & Razi : الى السحر 6. Lane.

23. Your sustenance and all that you are promised is in heaven. By the Lord of heaven and earth, that which you are promised¹ is true. It is as true as you speak.

25. Have you heard the story of Abraham's honoured guests ?

26. They came to him and greeted him with peace. He returned their greetings. He thought them strangers, and quietly went to his people, and returned with a fatted calf, and placed it before them. When he saw that they would not eat², he said : 'Will you not eat ?' And he felt afraid of them.

They said : 'Have no fears,' and proclaimed to him the good news of a learned son.

30. His wife came forward, wailing. She beat her face³, and said : 'I am a barren old woman.'

31. They said : 'That is what your Lord has said. He is the Wise, the Knowing.'

32. 'Messengers, what is your errand ?' said Abraham.

33. They said : 'We are sent to a lawless people to rain upon them clay-stones earmarked by your Lord for the transgressors.'

36. And it came to pass that We took out all the believers that were in those townships⁴. In fact We found in them only a single house of believers. And We destroyed the townships⁵, leaving in them⁶ a sign for those who fear the woeful punishment.

39. There are signs in the story of Moses. We sent him to Pharaoh with clear proofs. But he denied him, and said : 'He

1. Razi & Jalalain : ما توعدون

2. Shaukani : وذاك انه لما قربه اليهم لم يأكلوا منه

3. This is a way with women to show their wonder. See 11 : 73.

4. The townships of the people of Lot. 5. Jalalain.

6. Tabari : ذلك كقول القائل : ترى في هذا الشئ عبرة و آية

is a magician, or rather a madman.' So We seized Pharaoh and his army and cast them into the sea. Indeed Pharaoh had only himself to blame.

42. There are signs in the story of the Aad. We left loose a deadly wind on them. It reduced into dust all that it came upon.

44. There are signs in the story of the Thamoud. It was said to them : 'Enjoy yourselves for a while.' But they disobeyed the commandment of their Lord, so that a thunderbolt struck them while they looked on helplessly¹. They had no power to stand on their feet, nor could they help themselves.

47. And We destroyed the people of Noah before them. They were a lawless people.

48. And We built the heavens with Our own hands. We are the Lord of immense power.

And We spread out the earth. How well We lay things out !

50. We have created all things in pairs, so that you may give heed².

51. Say to them³ : 'Wing your way to Allah. I come from Him to give you clear warning. Worship no god besides Allah. I come from Him to give you clear warning.'

53. That is how it is. There came no apostle to their predecessors, but they said : 'He is a sorcerer, or rather a madman.'

54. Have they charged one another accordingly. No. The truth is that they are a people who exceed all limits.

1. Razi : كما يقول القائل 'بمعنى تسليمهم وعدم قدرتهم على الدفع' للمضروب يضربك فلان وانت منتظر.

2. This system is available even in spiritual life. Hence the tendencies which are conceived from a source other than that of Allah's Apostle are bastardly tendencies and should be avoided. Mark the allegory mentioned in 66 : 13. 3. Razi.

55. Prophet, leave them alone. No blame shall lie on you. Yet go on warning ; for warning proves useful to the believers.

57. I have created the jinn and men only that they may worship Me. I want no gifts from them, nor do I want them to feed Me¹.

59. Allah alone is the Giver of gifts, the Lord of power, the Almighty.

60. The wrongdoers shall meet the fate of the like of them. Then let them not provoke Me to hasten their punishment.

61. Woe to the unbelievers because of their promised day.

1. The worshippers of false gods collect gifts and food in the name of their gods. But the true God has no such need. He wants His men to worship Him for their own sake.

CHAPTER 52

THE MOUNT

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the Mount and the Book inscribed on unrolled parchments ; I call to witness the Inhabited House¹, the lofty vault², and the swelling sea : the punishment of your Lord is bound to be ; none can avert it.

10. The day the sky shall reel and rock, and the mountains shall move and march : woe shall befall that day those that denied their apostles, those that indulged in idle talk.

14. The day they shall be urged and thrust into the fire of hell, it will be said to them : 'This is the hell you used to deny. Is it an illusion, or do you not see ? Enter into it. It will make no difference to you whether you show patience or show no patience. You are only reaping the fruit of your deeds.

18. As for the righteous, they shall live in paradise and in a state of bliss, enjoying the gifts of their Lord. Their Lord will save them from the torment of hell.

20. It will be said to them : 'Eat and drink and enjoy yourselves, reclining on couches ranged in rows. This is the reward of your deeds.'

And We shall wed them to women having beautiful, large eyes.

22. We shall unite with the true believers such of their children as follow them in their faith, and yet not deprive them of the least reward of their deeds. Indeed, every man is responsible for his own deeds.

1. The Kaba. 2. The sky.

23. We shall help the inmates of paradise with such fruit and meat as they desire. They will pass one to another cups which shall induce neither foul talk nor sin. There shall wait upon them their own young boys¹, as fair as virgin pearls. They shall accost one another, asking questions and saying : 'Before this we were among our people haunted by fear. But Allah has been gracious to us and has saved us from the torment of hell². Indeed we worshipped Him before this. He alone is the Beneficent, the Merciful.

30. Prophet, keep on warning them. By the grace of Allah, you are no soothsayer, no madman.

31. Do they say : 'He is only a poet ; we await the evil time has in store for him.'

32. Say : 'Await my doom. I am awaiting yours.'

33. Does their reason prompt them to these words ? Or are they a people who know no bounds ?

34. Do they say : 'He has invented the Koran ?' The fact is that they have no faith. Let them bring a thing like this, if they speak the truth.

36. Are they created by no one³ ? Or are they their own creators ?

37. Did they create the heavens and the earth ? No, they do not say that⁴. The only thing is that they have no faith.

38. Do they hold the treasures of your Lord ? Or are they Lords supreme ?

39. Have they the means⁵ to overhear the angels ? If so, let their listener bring a clear proof.

1. Their own children. See Shaukani & Beydawee : قيل هم اولادهم

2. Beydawee, Jalalain & Tabari.

3. Beydawee, Jalalain, Roohul-bian, Shaukani & Razi. Or Have they been created for nothing *i.e.* من stands for لام (Shaukani).

4. Razi. 5. Lane.

40. Unbelievers, has He daughters, while you have sons ?

41. Prophet, do you ask from them a reward which they are finding it hard to pay ?

42. Or have they knowledge of the unseen, so that they judge in its light¹ ?

43. Or do they intend to plot against you ? But the unbelievers will be the victims of their own plot.

44. Or have they a god other than Allah ? Indeed, He is far beyond the things they associate with Him.

45. Should they see a fragment of the sky falling down, they would say : 'It is only a mass of clouds.'

46. Let them alone till they meet the day when they will be smitten with a thunderbolt ; the day when their machinations will be of no avail to them, and no help will be rendered to them.

48. There awaits the wrongdoers yet another punishment. But most of them do not know this.

49. Prophet, await the judgment of your Lord. You are under Our protection².

Sing the praise and extol the name of your Lord when you rise ; and sing His praise during the night and when the stars have set.

1. Razi : *ای محکمون* . Also see Razi under 68 : 48.

2. Bcydawee, Tabari, Razi & F.N. to Imla : *فی حفظنا* .

CHAPTER 53

THE STAR

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the setting star¹. Your friend is neither lost nor gone astray. He does not speak from his own fancy. All that he speaks is revelation, revealed by Allah².

The Lord of mighty power, the Lord of strength saturated him with knowledge. He thus attained perfection, standing on the zenith of height.

9. And³ he drew near to Him, and then came down to men. He thus stood like the chord that joins two arcs⁴. Rather, he was nearer to the two arcs than the chord itself.

11. Then He revealed His perfect⁵ revelation to His servant whose heart did not misinterpret what he saw.

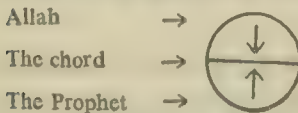
13. Will you dispute with him regarding that which he has seen with his own eyes⁶.

1. The star of Bethlehem.

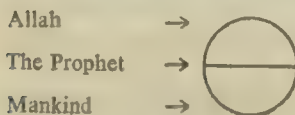
2. Beydawee : يُوحِيهِ اللَّهُ

3. Or : And he drew near to Him, and He came down to him, so that the distance between the two was that of the chord that joins two arcs, or rather shorter still.

The following figure would indicate the position :-



4. The following figure would indicate the position :-



5. Jalalain : وَلَمْ يَذْكُرِ الْمَوْحِي تَفْخِيمًا لِّشَانِهِ

6. Razi : رَأَى الْعَيْنَ

14. And¹ he saw Him yet another time. It was near the Sidrah-tree which stands at the farthest end. Near this tree is the paradise to which the souls repair. That was when His revelation pervaded the Sidrah-tree.

18. And when he saw Him, his eyes neither turned nor wandered. Behold ! He saw the great signs of his Lord.

20. Have you had a look at Lat, and Uzza, and Manat², the third and the last ? Are you to have sons, and He daughters ? This indeed is an unjust division.

24. These are mere names coined by you and your fathers. Allah has revealed no authority for them.

They follow nothing but mere conjectures and the fancies of their own minds. They do it even though the guidance of their Lord has come to them.

25. How can man have all that he desires ? The next world as well as the present belongs to Allah alone.

27. So many are the angels in the heavens. But their intercession can be of no avail unless Allah gives them leave to intercede for the man whom He has chosen and accepted³.

28. Those that do not believe in the next life give feminine names to the angels. They have no knowledge in the matter. They follow mere conjectures. Yet by no means can a conjecture be a substitute for truth.

30. Prophet, leave alone those who turn their back upon

1. Or : And he saw Him yet another time. It was the time when confusion was at its highest pitch, the time which marks the proximity of paradise to which the souls repair, the time when His revelation prevailed over confusion (Razi).
2. The three famous idols of Mecca which the pagans considered to be the daughters of Allah.
3. If the intercession of angels is of no use, how can the intercession of idols, which are mere names coined by the idolaters, be of any use.

Our warning and seek only the present life. This is the end of their knowledge. Your Lord knows those who stray from His path, as He knows those who follow His guidance.

32. All that lies in the heavens and the earth belongs to Allah, so that¹ He will requite the evil-doers according to their deeds, and give the righteous a good reward.

33. Those who avoid grave sins and open indecencies and fall prey only to temporary lapses shall find that your Lord is the Lord of vast mercy. He knows you from the time² when He created you from the earth and when you were lying hidden in the wombs of your mothers. Make no pretensions to the purity of your souls. He knows the righteous best.

34. Prophet, have you taken notice of the man who turns his back upon you. Little he gives, and grudgingly. Has he knowledge of the unseen, so that he can see the future? Has he not been told about the contents of the scriptures of Moses and the faithful³ Abraham : that no soul that bears a burden shall bear the burden of another ; that man will have only what he labours for ; that his efforts shall be examined and he will be given his full reward ; that to your Lord is the ultimate return ; that it is He alone who makes men laugh and weep ; that it is He alone who calls to death and brings to life ; that it is He who creates from a drop of fluid when it is injected into the womb, both males and females ; that it is He who shall raise you to another life ; that it is He who gives riches and permanent wealth ; that it is He who is the Lord of Sirius⁴ ; that it is He who destroyed the ancient Aad and the Thamoud, leaving no soul behind them, and destroyed before them the people of Noah who were more wicked and rebellious than they ; and that it is He who pulled down the

1. Razi : اللام للعاقبة 2. Beydawee : حين

3. Kashshaf & Beydawee : بالغ في الوفاء

4. The pagan Arabs worshipped this star.

Ruined Cities, so that that which covered them completely over-whelmed them.

56. Man, which of your Lord's bounties will you then doubt ?

57. This prophet is a prophet like¹ the prophets of old.

58. The hour of doom has come. None but Allah can avert it.

60. Men, do you wonder at this Revelation and pay it no heed, and rather laugh than weep ?

63. You had better prostrate yourselves before Allah and worship Him.

1. Jalalain, Thagir & Ashraf Ali.

CHAPTER 54

THE MOON

In the Name of Allah, the Gracious, the Merciful.

2. The hour of doom has drawn near, and the moon has rent asunder. Yet if they see a sign they give it no heed, and say : 'It is a passing illusion.'

4. They deny the Prophet¹ and follow their own fancies. Yet all matters will come to pass.

5. There have come to them stories full of warning and profound wisdom. Yet warnings are of no avail to them.

7. Then leave them alone. The day the Summoner shall call the unbelievers to a hard task, they shall come out from their graves like a scattered swarm of locusts, with their eyes downcast, rushing headlong to their Summoner. They will say : 'This a hard day.'

10. The people of Noah denied Our prophets before them. They rejected Our servant, and said : 'He is a madman.'

11. Spurned and chided, he prayed to his Lord, and said : 'Come to my help. I am overcome.'

12. So We opened the gates of heaven with pouring torrents, and caused the earth to burst with gushing springs. And the waters met for a predestined end. And We carried Noah on a vessel made of planks and nails. It floated under Our eyes. Such was the reward of the man who was denied.

16. We left this story to the coming generations to serve them as a sign. But is there any who will take heed ?

1. Jalalain.

17. Behold, how terrible was My punishment, how true My warning ! Indeed We have made the Koran easy, so that they may take heed. But is there any who will take heed ?

19. The Aad denied the prophets. Behold, how terrible was My punishment, how true My warning ! We let loose upon them a howling wind on a day of unending misfortune. It tore men away, so that they looked like¹ trunks of uprooted palm trees. Behold, how terrible was My punishment, how true My warning !

23. Indeed, We have made the Koran easy, so that they may take heed. But is there any who will take heed ?

24. The Thamoud denied the prophets. They said : 'Shall we follow a man who hails from us and is all alone². Indeed if we do, we would be indulging in error and madness. Is it that out of all of us the revelation has been sent to him ? What he says is wrong. He is but a conceited liar.'

27. We said to Saleh : 'Tomorrow they shall know who is a conceited liar. We shall send them a she-camel to try them. Watch them and have patience. Tell them that the water is to be shared by them and the she-camel³, each draught to be attended in turns.'

30. Now they called their friend, and he ventured⁴ it, and hamstrung her.

31. Behold, how terrible was My punishment, how true My warning !

32. We let loose upon them a single blast and they became like dry twigs which a builder of fences collects.

1. Razi : نزعناهم. فهم من بعد النزاع (كانهم اعجاز نخل منقطع)

2. Or : and is low born (Beydawee).

3. Beydawee : بينهم لتغليب العقلاء 4. Lane & Beydawee.

33. Indeed We have made the Koran easy, so that they may take heed. But is there any who will take heed ?

34. The people of Lot denied the prophets. We let loose upon them a storm of stones. It destroyed them all except the house of Lot, whom, through Our mercy, We saved at dawn. That is how We reward those who give thanks.

37. Lot had warned them of Our punishment, but they doubted the warning.

38. They demanded¹ his guests from him, so that We blinded their eyes, and said : 'Taste Our punishment and the consequences² of ignoring Our warning.'

39. A lasting punishment befell them in the morning, and We said : 'Taste Our punishment and the consequences of ignoring Our warning.'

41. We have made the Koran easy so that they may take heed. But is there any who will take heed ?

42. Our prophets came to the people of Pharaoh but they denied all Our signs. So We took them to task such as befitted the Mighty, the Powerful God. Men are your unbleivers better than those, or do your scriptures promise you amnesty ?

45. Do they say : 'We are a well-defended army ?'

This army shall be routed before long. They shall show their back and fly.

47. The hour of Resurrection is their appointed time. It will be their greatest and bitterest calamity.

48. The wrongdoers are indulging in error and mad pursuit.

49. The day they shall be dragged on their faces into hell, it will be said to them : 'Taste the feel of hell.'

1. Razi & Lane. 2. Jalalain : ای شمرته

50. We created all things according to a measure. Our command consists of one word. It is carried out¹ in the twinkling of an eye.

52. Unbelievers, We have destroyed people like you. But is there any who will take heed ?

53. All that they did is on record. In fact every thing, great or small, has been noted down.

55. As for the righteous, they shall dwell amidst gardens and rivulets, in an honourable place, admitted to the presence of the Mighty King.

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1. تشبيه الكون لاتشبيه الامر : Razi

CHAPTER 55

THE GRACIOUS GOD

In the Name of Allah, the Gracious, the Merciful.

2. The Gracious God has taught the Koran. He created man and taught him the art of speech¹.

6. The sun and the moon pursue their scheduled course. The plants and the trees bend to His will².

8. He raised the heavens high and made the law of harmony³. He explains this to you, so that you do not violate the law of harmony.

10. Hold balance with justice and do not disturb the law of harmony.

11. He laid down the earth for all creatures. It contains fruit, palms laden with sheathed clusters, grain covered with husk, and fragrant plants. Which of your Lord's powers⁴ will you then deny?

15. He created man from clay, similar to that of potter's clay; and He created the jinn from a flame of fire⁵. Which of your Lord's powers will you then deny?

18. He is the Lord of the two easts. He is the Lord of the two wests⁶. Which of your Lord's powers will you then deny?

20. He has let the two seas loose. They shall meet one day⁷. At present there stands between them a barrier which they

1. Jalalain : النطق 2. Lane.

3. F.N. to Imla : الذى به نظام العالم وقوامه

4. القدرة : الآلة (Tabari & Shaukani). 5. Lane.

6. The rising and setting points of the sun and the moon (Razi), or the east and the far east, and the west and the far west.

7. This prophecy was fulfilled by the construction of the Suez canal,

cannot surmount. Which of your Lord's powers will you then deny ?

23. Pearls and corals come out from both these seas. Which of your Lord's powers will you then deny ?

25. His are the lofty ships that stand on the sea like mountains. Which of your Lord's powers will you then deny ?

27. All that is on the earth is doomed to perish. There will last only the majesty of your Lord, the Lord of glory and bounty. Which of your Lord's powers will you then deny ?

30. All that are in heaven and on earth make suit to Him. His manifestation differs from time to time. Which of your Lord's powers will you then deny ?

32. Men and jinn, We shall reckon with you. Which of your Lord's powers will you then deny ?

34. Body of jinn and men, if you can, go beyond the regions of heavens and earth. But you cannot do so unless you have the necessary power¹. Which of your Lord's powers will you then deny ?

36. Flames of fire and smoke will be sent upon you, and you will not be able to defend yourselves. Which of your Lord's powers will you then deny ?

38. When the heaven is rent asunder and glows like red hide, how terrible will be your fate². Which of your Lord's powers will you then deny ?

40. On that day neither man nor jinn will be asked about his sin³. Which of your Lord's powers will you then deny ?

1. The scientist tell us that even if man travels at the speed of light, the maximum which he can attain, he cannot step outside the solar system.

2. جواب اذا : فما اعظم الهول

3. There will be such a great disorder that there will be none to enforce the law.

42. The arch-sinners will be known by their marks, so that they shall be seized by their forelocks and their feet¹. Which of your Lord's powers will you then deny ?

44. It will be said to them² : 'This is the hell which the arch-sinners denied.' They shall take turns between hell-fire and boiling hot water. Which of your Lord's powers will you then deny ?

47. There are two paradises³ for the men who fear the majesty of their Lord. Which of your Lord's powers will you then deny ?

49. Both of them will carry various kinds of comforts⁴. Which of your Lord's powers will you then deny ?

51. There will be two fountains running in both of them. Which of your Lord's powers will you then deny ?

53. They will both have fruit of all kinds in two varieties⁵. Which of your Lord's powers will you then deny ?

55. There the believers shall recline on carpets lined with thick brocade. The ripe fruit of both the paradises will be within their easy reach. Which of your Lord's powers will you then deny ?

57. There they shall have women who will look only at them, and whom neither man nor jinn will have touched before them. Which of your Lord's powers will you then deny ?

59. These women shall look like rubies and pearls. Which of your Lord's powers will you then deny ?

61. Good alone can be the reward of good deeds. Which of your Lord's powers will you then deny ?

1. The gods of war will be tried or lynched. 2. Razi : يُقال لهم

3. One for doing their duty to God, and the other for doing their duty to man.

4. Kashshaf, Tabari & Lane. 5. Beydawee & Jalalain.

63. There will be two other paradises¹ besides these two. Which of your Lord's powers will you then deny ?

65. Both of them will be dark green with foliage. Which of your Lord's powers will you then deny ?

67. Both of them will have two fountains, gushing with water. Which of your Lord's powers will you then deny ?

69. Both of them will have fruit, dates and pomegranates. Which of your Lord's powers will you then deny ?

71. Both of them will have women, good and beautiful. Which of your Lord's powers will you then deny ?

73. They will be women having beautiful, large eyes, confined to their pavillions. Which of your Lord's powers will you then deny ?

75. Neither man nor jinn will have touched these women before them. Which of your Lord's powers will you then deny ?

77. The owners of paradise will be reclining on green cushions and fine carpets. Which of your Lord's power will you then deny ?

79. Blessed be the name of your Lord, the Lord of glory and bounty.

1. The Koran mentions two groups of righteous men : those who are His chosen ones (56 : 12), & those who are His blessed ones (56 : 9). Both of them shall have their own two paradises.

CHAPTER 56

THE EVENT

In the Name of Allah, The Gracious, The Merciful.

2. Beware of the day¹ when the promised event shall come to pass? There is no denying² its coming. It will abase some people, exalt others³. On that day⁴ the earth will be violently shaken, and the mountains will be completely shattered so that they will be reduced to scattered particles of dust, and men will be divided into three⁵ groups.

9. Those that are blessed, how blessed they will be !

10. Those that are wretched, how wretched they will be !

11. Those that are foremost, they will remain foremost.

12. They are the chosen ones. They shall live in blissful gardens. A party of them will hail from the early believers, while a few of them will hail from the later believers.

16. They shall recline on jewelled couches, sitting face to face. Carrying goblets and ewers and cups filled from running springs, there shall wait on them young boys who will always remain as young as ever. They will get no headache from their drink, and will not be inebriated. These boys will be carrying fruit of their own choice, and flesh of fowls of their very taste.

1. Beydawee : انتصاب اذا محذوف 2. Lane.

3. Beydawee : تخفض قوماً و ترفع اخرين

4. Razi & Shaukani : و الظرف منعلق بقوله خافضة رافعة اى

تخفض و ترفع وقت رج الارض و بس الجبال

5. The three groups are : (1) The blessed ones (V.9) ; the wretched ones (V.10) ; & the foremost ones (V.11). Their further description is given as under :—

Foremost ones. Vs. 12—27.

Blessed ones. Vs. 28—41.

Wretched ones. Vs. 42—57.

23. And there shall wait on them¹ women with beautiful, large eyes, looking like chaste² pearls. Such shall be the reward of their good deeds.

26. There they shall hear no idle talk, no sinful speech. All that they hear will be good and pure words³.

28. Those that are blessed—and how blessed they will be, will live, amidst thornless Sidrah-trees, compact⁴ banana trees. long shades, flowing waters, abundant fruit which will never be cut off, never forbidden, and noble women⁵.

36. We shall create these women into fine creatures, make them virgins, give them a loving nature, and make them of the same age as the blessed ones who shall consist of a large party from the early believers and a large party from the later ones.

42. 'Those that are wretched—and how wretched they will be, will live amidst scorching winds, boiling waters, and the shadows of black smoke, which will be neither cool nor soothing. They lived in comfort and ease before this, and persisted in heinous sin, and said: 'Is it that when we are dead and reduced to dust and bones, we shall be raised to life? And is it that even our earlier fathers shall also be raised to life?'

50. Say: 'The earlier people and the later people shall all be gathered together on a fixed time and day. Then you, that have gone astray and have denied the truth, will eat of the zakoom-tree, and fill your bellies with it. Then on top of it you shall drink boiling water, drinking it like thirsty camels.'

57. That is what the wretched ones will be offered on the Day of Judgment.

1. Beydawee : عطف على ولدان

2. Razi : الذي لم يغير لونه الشمس والهواء

3. Razi : اي قیلا سالما عن العيوب 4. Lane.

5. Kashshaf, Beydawee & Shaukani : كونها مرتفعات الاقدار في الحسن

58. Men, it is We that created you. Why do you not then believe in Resurrection ?

59. Have you given thought to the semen that you inject ? Is it you that created it or are We its creator ?

61. It is We that ordained death for all of you. None can stop Us from replacing you with beings similar to you, or from transforming you into something which is unknown to you.

63. You know of the first creation. Then why do you not reflect ?

64. Have you given thought to the seed that you sow ? Is it you that grow it, or is it We that cause it to grow ? Indeed, if We pleased We could reduce it into chaff, so that you would lament your fate, and say : 'We are ruined. In fact we have been left with nothing.'

69. Have you given thought to the water that you drink ? Is it you that rain it from the clouds, or is it We that rain it ? Indeed if We pleased We could make it brackish. Then why do you render no thanks ?

72. Have you given thought to the fire that you kindle ? Is it you that created its flame¹, or is it We that created it ? We have made it a source of admonition for you, and a means of comfort for the travellers².

75. Then extol the name of your Lord, the Great.

76. Behold³ ! I swear by the falling of⁴ stars—and it is a mighty oath, if you care to know : This is an excellent Koran,

1. Razi : اصول شعليا ; Tabari : اصلها ; Lisan : الشجر كل ما ساء بنفسه ; Lane : flame.

2. Tabari & Jalalain : للمساقرين

3. Shaukani : ان لا مزيدة للتوكيد

Razi : ان المراد تعظيم الواقعة لا النهي

4. Tabari & Shaukani : انكدارها و انتشارها

dealing with the latent law. None but the righteous can find access to it. It has been revealed by the Lord of the worlds.

82. Would you reject such a revelation, and make it your lot to deny it¹.

84. If what you say be true and you are not to be called to account, how is it that when the soul is about to depart and you look at the man helplessly, when, though you do not perceive his thoughts², We are nearer to him than you, you cannot restore the soul to the body³.

89. If the departed man belongs to the chosen ones, he shall live in comfort and plenty, in a delightful garden.

91. If he belongs to the blessed people, it will be said to him : 'Peace be on you from the blessed people.'

93. But if he belongs to those who deny their prophets and are steeped in error, he will be offered boiling water, and will be roasted in hell.

96. This is the certain truth. Then extol the name of your Lord, the Great.

1. Tabari: **حَضَكُم**. Or : 'Pay your thanks by denying it,' the construction being: **نَجْعَلُونَ شُكْرَ رِزْقِكُمْ**. The second reading of the verse **نَجْعَلُونَ شُكْرَ كُمْ** supports this meaning. (Tabari, Razi & Kashshaf). Or : Make your livelihood by denying it. (Razi).

2. Beydawee & Shaukani: **مَا يَجْرِي عَلَيْهِ**

3. The fact that man cannot conquer death proves that there is a purpose in it.

CHAPTER 57

IRON

In the Name of Allah, the Gracious, the Merciful.

2. All that is in the heavens and on the earth gives glory to Allah. He is the Mighty, the Wise.

3. The kingdom of the heavens and earth belongs to Him. He gives life and death. He has power over all things.

4. He is the First and the Last, the Apparent and the Hidden. He has knowledge of all things.

5. It was He that created the heavens and the earth in six days, and then occupied the throne. He knows all that goes down into the earth and all that comes out from it, all that descends from heaven and all that ascends to it. He is with you wherever you are. Allah knows all that you do.

6. The kingdom of the heavens and earth belongs to Allah. All matters stand referred to Him.

7. He causes the night to gain on the day, and He causes the day to gain on the night. He knows the inmost secrets of the heart.

8. Men, believe in Allah and His Apostle, and spend for His cause from the wealth which He has entrusted¹ to you. Indeed, there awaits a great reward for such of you as believe and spend for the cause of Allah.

9. What is wrong with you that though the Apostle exhorts you to believe in your Lord, and though He bound

1. Shaukani & Beydawee : جعلكم خلفاء في التصرف فيها

you down to a covenant, you do not believe in Allah? Now is the time, if you care to believe¹.

10. It is He that sends down clear revelations to His servant, so that He may lead you from darkness to light. Indeed, Allah is kind and merciful to you.

11. What is wrong with you that you do not spend for the cause of Allah; for all that the heavens and the earth contain shall revert to Allah? Those of you who spent and fought for the cause of Allah before the victory of Mecca cannot be bracketed with those who joined the ranks later². They are higher in rank than those who spent and fought after it. Yet Allah has promised a good reward to them all. Allah knows all that you do.

12. Who will give a handsome loan to Allah, so that He may repay it to him many times over. Indeed, there awaits a generous reward for the man who gives loan to Allah.

13. Beware of the day when you shall see the believers, both men and women, with their light radiating in front of them and on their right sides. It will be said to them: 'Happy be this day for you. There await you gardens of paradise served with running streams. You shall live there for ever. This indeed is a great achievement.'

14. On that day the hypocrites, both men and women, will say to the believers. 'Look at us, so that we may borrow your light.' It will be said to them: 'Go back and seek your light.'

They shall then be separated by a wall having a gate. Mercy shall reign on its inside. Pain shall rule on its outside.

15. The hypocrites will call out to the believers, saying:

1. Tabari : قالان اخرى الاوقات

2. Beydawee & Roohul-bian : وفسيم من انفق محذوف

'Were we not with you?' 'Yes,' they will reply, 'but you let yourselves fall into temptation; you hesitated and doubted. In fact your vain desires continued to deceive you until Allah decreed your death¹. Indeed, the arch-deceiver led you astray from Allah. This day no ransom shall be accepted from you or from the unbelievers. Hell is your abode. You richly deserve² it. What an evil destination!'

17. Is it not time for the believers that their hearts should bow at the mention of the name of Allah and before the truth³ that has been revealed to them, and that they do not become like those who were given the Book before them, those whose hearts were hardened because they enjoyed the favour of Allah for a very long time, and who were mostly transgressors?

18. Know that Allah brings the dead earth into life. We have explained Our revelations to you, so that you may grow in wisdom⁴.

19. Those men and women who give alms for the sake of Allah and give a handsome loan to Allah shall be repaid many times over. Indeed, there awaits them a generous reward.

20. Those alone who believe in Allah and His apostles are truthful men and faithful witnesses⁵ in the sight of their Lord. There awaits them their reward and their light. But those that reject and deny Our revelations shall occupy hell.

21. Know that the present life is but vain and wanton, an empty show and mutual vanity, an emulous quest for more wealth and children. It is like the rain whose vegetating pleases the tiller. Then there comes a time when the vegetation withers, so that you can see it put on a yellow hue. Then there comes a time when it turns into chaff.

1. Kashshaf, Beydawee & Jalalain.

2. Kashshaf, Beydawee & Jalalain : اولیٰ بکم

3. The Koran. 4. Beydawee : کی تکمل عقولکم. 5. Lane.

But the next life promises both a grievous punishment and the forgiveness and pleasure of Allah.

Indeed, the present life is nothing but a vain deception.

22. Men, outstrip one another to seek the forgiveness of your Lord and the paradise which is as vast as heaven and earth and has been prepared for those who believe in Allah and His Apostles. Such is the bounty of Allah. He gives it to whom He will. Allah is the Lord of great bounty.

23. No calamity befalls the earth or your people but forms part of the law which was ordained before the creation of the earth. Indeed it was easy for Allah to have made such a law. He has done it, so that you do not grieve over your losses or exult at what He has given you.

Allah has no love for all those who are haughty and boastful, those who practise niggardliness and advise¹ others to be niggardly. Indeed, he that turns his back upon Him should know that Allah has no need of men, is praiseworthy in His own right.

26. We sent Our Apostles with manifest signs and sent law and justice with them, so that men might observe justice.

We sent down iron which has great strength² and many uses for men.

Allah has done all this³, so that He may know those who help Him and His apostles though they have not seen Him. All-powerful is Allah, and Almighty.

27. We sent Noah and Abraham, and gave their children the law and the prophets. Some of them follow true guidance, but many of them are sinful.

28. And We closely followed them with a series of apostles,

1. Lane. 2. Tabari : قوة. 3. Tabari.

following them with Jesus, the son of Mary. We gave him the Gospel and placed compassion and mercy in the hearts of his followers. They practised monasticism which they had themselves invented. We did not enjoin it on them. They invented it to seek the pleasure of Allah, but did not observe it faithfully. We duly rewarded such of them as believed. Yet many of them were sinful.

29. Believers, have fear of Allah and believe in His Apostle. If you do so, He will give you double the share of His mercy, will give you a light with the help of which you will march forward¹, and will forgive you. Indeed Allah is most forgiving, infinitely merciful.

30. Allah has apprised you of this², so that the people of the Book may know that they have no control over the bounty of Allah, and that all the bounty is in the hands of Allah, who gives it to whomsoever He will. Indeed, Allah is the Lord of great bounty.

1. Lanc & Gharibul-Koran.

2. Jalalain : ای اعلمکم بذالك لیعلم اهل الكتاب

CHAPTER 58

SHE WHO PLEADED

In the Name of Allah, the Gracious, the Merciful.

2. Allah has heard the plea of the woman who pleaded with you against her husband, and made her plaint to Allah. Allah has heard your conversation. Allah is All-hearing, All-knowing.

3. Such of you as desert your wives by calling them mothers should know that they are none of your mothers. Your mothers are only those who give you birth. Evil and false are the words that you utter. Yet Allah pardons sins and is most forgiving.

4. Those who desert their wives by calling them mothers and then retract their words must free a slave before they and their wives lie with one another. This is what you are enjoined. Allah knows all that you do.

5. He that cannot afford¹ a slave shall fast for two consecutive months before he and his wife lie with one another. He that cannot do even this shall feed sixty poor men. This has been enjoined on you, so that you may submit to Allah and His Apostle. These are the laws of Allah. Those that deny them² shall receive a grievous punishment.

6. Those that oppose Allah and His Apostle shall be disappointed like their predecessors. We have revealed manifest signs. Those that deny them shall receive a disgraceful punishment.

7. Beware of the day when Allah will raise them all to life and tell them all that they have been doing. Allah has kept

¹ Razi. ² Jalalain & Beydawee.

account of their deeds, but they have forgotten them. Allah is witness to all things.

8. Do you not see that Allah knows all that lies in the heavens and on the earth? There are no three persons holding a secret counsel, but He is their fourth. There are no such five, but He is their sixth. Whether they are fewer than that or more, He is with them, no matter where they be. And on the Day of Resurrection, He will tell them all that they have been doing. Indeed, Allah has knowledge of all things.

9. Have you not seen the men who were forbidden to hold secret counsels, and yet repeatedly indulged in what they were forbidden? They hold secret counsels to promote sin and transgression, and disobedience to the Apostle. When they come to you they greet you with words with which Allah has not greeted you, and then say one to another: 'Why does Allah not punish us for what we say?' Hell will reckon with them. They shall go to it. What an evil end!

10. Believers, when you hold secret conference, do not do it to promote sin and transgression and disobedience to the Apostle. Rather do it to promote piety and righteousness. Have fear of Allah before whom you shall all be gathered together.

11. Holding secret counsels to promote sin is the work of the Devil, who does it to distress the believers. Yet he can do them no harm, except by the leave of Allah. Then let the believers repose their trust in Allah.

12. Believers, extend the circle of your assemblies when you are asked to extend it. If you do so, Allah will extend your means. And disperse when you are told to disperse. If you do so, Allah will raise in rank such of you who believe and such of

you who have been given knowledge. Indeed, Allah knows all that you do.

13. Believers, when you want¹ to consult the Apostle, give alms before such consultation. This is best for you and will help you to better standards of purity. But if you have nothing to give, remember that Allah is most forgiving, infinitely merciful.

14. Are you solicitous² about giving alms before your consultation. But if you have given no alms, and Allah has accepted your repentance, observe prayer, give alms, and obey Allah and His Apostle. Indeed Allah knows all that you do.

Look at those who befriend the people who have incurred the wrath of Allah. They belong neither to you nor to them. They swear to falsehood, and knowingly.

16. Allah has a severe punishment in store for them. Evil are the deeds they indulge in.

17. They take shelter behind their oaths and turn men away from the path of Allah. A disgraceful punishment awaits them.

18. Their wealth and their children will not at all save them from the punishment of Allah. They are the owners of hell. There they shall live for ever.

19. The day when Allah shall raise them all to life, they will swear to Him as they swear to you, and think that they have a good plea. Beware! They are the true liars.

20. The Devil has gained possession³ of them, and has made them forget the name of Allah. They are the crew of the Devil. Beware! The crew of the Devil are the greatest losers.

21. Those that oppose Allah and His Apostle will rank with

1. Jalalain. 2. Lane. 3. Lane.

the lowest of the low. Allah has decreed : 'I and my apostles must prevail.' Mighty is Allah, and All-powerful.

23. You shall find no people who believe in Allah and the Last Day befriending those who oppose Allah and his Apostle, though they be their fathers, sons, brothers, or kindred. Allah has stamped their hearts with faith and has helped them with His own revelation. He will admit them to gardens served with running streams. There they shall live for ever. Allah is well pleased with them, and they are well pleased with Him. They are the crew of Allah. Beware ! It is Allah's crew alone that shall gain their goal.

CHAPTER 59

THE BANISHMENT

In the Name of Allah, the Gracious, the Merciful.

2. All that is in the heavens and on the earth gives glory to Allah. He is the Mighty, the Wise.

3. It was He that drove the faithless people of the Book¹ from their homes at the time of the first banishment². You never thought that they would quit, while they were sure that their strongholds would save them from the judgment³ of Allah. But the punishment⁴ of Allah came upon them from quarters they little perceived. He struck their hearts with terror, and they demolished their houses with their own hands and with the hands of the believers⁵. Then learn a lesson, you that have eyes.

4. Had Allah not decreed exile for them, He would have still punished them in this world. Be as it may, the punishment of hell awaits them in the hereafter.

5. That is because they opposed Allah and His Apostle. Indeed, he that opposes Allah should know that Allah's retribution is severe.

6. You cut down no palm tree or left it standing on its

1. The Jews.

2. This refers to the banishment of the Jewish tribe, Bani Nadir, which took place six months after the battle of Uhud. In calling it the first banishment there is a prophecy that the Jews have more banishments in store for them.

3 & 4. Kashshaf, Beydawee & Jalalain.

5. They used stones in order to pelt the believers, and thus themselves demolished parts of their houses.

The front portions of their houses were demolished as a result of the attack of the believers. Since they had invited this action, the demolition of their houses at the hands of the believers is also attributed to them.

roots but it was with Allah's leave. He gave you¹ this leave so that He might humiliate the transgressors.

7. You urged neither horse nor camel for the spoils which Allah gave to the Apostle from the wealth of the unbelievers². The fact rather is that Allah gives His apostles authority over whom He will. Allah has power over all things.

8. Whatever spoils Allah gives to His Apostle from the property of the dwellers of towns belong to Allah, the Apostle, the Kinsfolk³, the orphans, the poor, and the wayfarer. It has been ordained thus, so that wealth does not circulate only among your rich people⁴. Take whatever the Apostle gives you ; and forbear from whatever he forbids you. Have fear of Allah. Allah's retribution is severe.

9. The spoils also belong to the poor refugees who, while seeking the bounty and pleasure of Allah, have been excluded from their houses and their possessions, and who help Allah and His Apostle. They indeed are the true believers.

10. They⁵ also belong to those who settled in the city of the Prophet⁶ and embraced the faith before the arrival⁷ of the refugees ; who love those who came to them for refuge ; who, though poverty be their own lot, find no desire in their hearts for that which is given to refugees and place them before themselves. Indeed, those that are rid of the greed of their souls will attain their goal.

11. They⁸ also belong to those who came after the first refugees. They say : 'Lord, forgive us and our brothers who took precedence over us in accepting the faith. Let no spite

1. Beydawee : علة لمحدوف

2. Tabari. من اموالهم

3. The Kinsfolk of the soldiers or the Apostle.

4. Roohul-bayan : من الغنى والجد والغلبة

5. Kashshaf and Beydawee. 6. Jalalain and Lane. 7. Razi.

8. Kashshaf.

occupy our hearts against the believers. Lord, let it be so¹, for you are most compassionate, infinitely merciful.'

12. Look at the hypocrites. They say to their friends, those from among the people of the Book who have committed breach of faith: 'If you are turned out, we will leave with you. We will never obey anyone where you are concerned. And if you are attacked, we will help you.'

Allah bears witness that they are liars. If they are turned out, they will not leave with them; and if they are attacked, they will not help them. And if ever they come out to their help, they will show their back, so that they will have none to help them.

14. The truth is that in their hearts they fear you more than they do Allah. That is because they are a people devoid of all sense.

15. The Jews² will not offer you a joint front; and they will fight only in fortified cities or from behind walls. They fight desperately among themselves. You think them to be united, but their hearts are divided. That is because they are a people who have no sense.

16. They are like their immediate predecessors. They tasted the evil consequences of their deeds, and there awaits them a grievous punishment.

17. The hypocrites³ are like the Devil. He says to man: 'Disbelieve.' But when he disbelieves, he says: 'I have nothing to do with you. I fear Allah, the Lord of the worlds.' Hell is the end of them both. There they shall live for ever. Such is the reward of the wrongdoers.

19. Believers, have fear of Allah. Let every soul look to

1. Beydawee. 2. Jalalain. 3. Beydawee, Tabari & Razi.

what it stores for the morrow. Fear Allah. Allah knows all that you do.

20. Do not be like those who forget Allah, so that He makes them forget themselves. They are the downright¹ sinners.

21. The owners of hell and the owners of paradise are not alike. It is the owners of paradise alone that shall attain their goal.

22. Had We revealed this Koran to² a mountain, you would have seen it falling down and rending asunder for fear of Allah. We narrate these wonderful things to men, so that they may give thought.

23. He is Allah, besides whom there is no god. He knows the seen and the unseen. He is the Gracious, the Merciful.

24. He is Allah, besides whom there is no god: the Sovereign, the Holy, the Perfect, the Giver of peace, the Guardian, the Mighty, the Supreme, the Most High. Allah is far beyond the things they associate with Him.

25. He is Allah, the Creator, the Maker, the Shaper. All beautiful names belong to Him. All that is in the heavens and on the earth gives glory to Him. He is the Mighty, the Wise.



1. Beydawee : الكاملون في الفسق

2. Jalalain. جعل فيه تمييزا للإنسان

CHAPTER 60

SHE THAT IS TO BE EXAMINED

In the Name of Allah, the Gracious, the Merciful.

2. Believers, make no friends with those who are enemies to Me and to you. You try to be friends with them while they have denied the truth that has come to you, and have turned you and the Apostle out merely because you believe in Allah, your Lord. How can you do so¹, if indeed you migrated to fight for My cause and to seek My pleasure? You make secret offers of friendship to them, while I am aware of all that you conceal and all that you profess. Indeed, whoever of you does such a thing has lost the straight path.

3. If they gain ascendancy over you, they will be enemies to you and will lay their hands on you and lash you with their tongues to foul you. They desire nothing better than to see you turn infidels².

4. Your kinsfolk and your children will be of no avail to you on the Day of Judgment. He will separate³ you one from another. Your deeds alone will remain with you⁴. Allah knows all that you do.

5. You have a good example in Abraham and his companions. They said to their people: 'We disown you and the things you worship besides Allah. We disapprove of your conduct. An everlasting enmity and hatred has started between us. It shall last till you believe in Allah alone.'

1. Kashshaf & Beydawee : جواب الشرط محذوف

2. Beydawee : مجيئه وحده بلفظ الماضي للاشعار بأنهم ودوا ذلك قبل كل شيء

3. Beydawee : يفرق

4. Beydawee says : (والله بما تعملون بصير) بنجا زيكم به. Thus accading to him also a sentence is understood.

But you do not have to emulate the words of Abraham to his father when he said : 'I will ask forgiveness for you. But I can do nothing for you against the will of Allah.'

Say : 'Lord, we place our trust in You. And to You alone we turn ; for to You alone we shall return. Lord, cause no pleasure to the unbelievers at our cost¹. Forgive us, Lord. You alone are the Mighty, the Wise.'

7. You have a good example in these people for those who fear Allah and the Last Day. But he that refuses to follow it should know that Allah has no need of men, is praiseworthy in his own right.

8. Allah will establish good-will between you and the men with whom you are enemies. Allah is All-powerful. Allah is most forgiving, infinitely merciful.

9. Allah does not forbid you to be kind and just to those who have not made war on you because of your religion and have not turned you out of your homes. In fact Allah loves those who do justice.

10. Allah only forbids you to make friends with those who have made war on you because of your religion, have turned you out of your homes, and have abetted your expulsion. Indeed, those that shall make friends with them are real wrong-doers.

11. Believers, when believing women come to you as refugees, examine them. Allah knows the state of their faith. If you find them to be true believers, do not return them to the unbelievers. They are not lawful to the unbelievers, nor are the unbelievers lawful to them. You shall, however, give to their former husbands what they have spent on them. And you will be doing nothing unlawful if you marry them after you have given them their dowries.

¹ Lane. Or : Do not make us a stumbling block for the unbelievers.

And do not hold on to your marriage with unbelieving women. You can claim what you have spent on them. So can the unbelievers claim what they have spent on their women. This is the law of Allah. He judges between you. Allah is All-knowing, All-wise.

12. Should any of your wives go over to the unbelievers, and then your turn comes to pay to the unbelievers¹, give to the believers whose wives have fled an amount equal to that they have spent. Have fear of Allah in whom you believe.

13. Prophet, when believing women come to you and give you a pledge that they will neither associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor foist spurious children on their husbands², nor disobey your just order, accept their pledge and seek Allah's forgiveness for them. Indeed Allah is most forgiving, infinitely merciful.

14. Believers, make no friends with a people who have incurred the wrath of Allah³. They despair of the hereafter just as the unbelievers despair of those who are lying in their graves.

1. Roohul-bayan & Kashshaf.

2. Kashshaf, Tabari, Razi, Jalalain & Shaukani.

3. The Jews.

CHAPTER 61

THE RANKS

In the Name of Allah, the Gracious, the Merciful.

2. All that is in the heavens and all that is on the earth gives glory to Allah. He is the Mighty, the Wise.

3. Believers, why do you say what you do not do? It is most hateful in the sight of Allah that you should profess what you do not practise.

5. Indeed, Allah loves those who fight for His cause in compact ranks, standing like a solid wall¹.

6. Recall the time when Moses said to his people: 'My people, why do you hurt me when you know that I am an apostle, sent to you by Allah?'

And when they went astray, Allah led their hearts astray. Indeed, Allah guides no sinful people.

7. Recall the time when Jesus, the son of Mary, said: 'Children of Israel, I am an apostle sent to you by Allah to confirm the Torah which preceded me², and to pronounce the advent of an Apostle, named Ahmad, who shall succeed me.'

Yet when the Apostle came to them with clear proofs, they said: 'He is an obvious sorcerer³.'

8. Who is more wicked than the man who invents lies in the name of Allah, while he is called upon to submit to Him. Allah will guide no sinful people.

9. They desire to extinguish the light of Allah with the breath of their mouths. But Allah will perfect His light, hate it as the unbelievers may.

1. Lane.

2. Jalalain & Beydawee.

3. Jalalain, Beydawee & Razi.

10. It is He that sent His Apostle with guidance and true faith, so that He may exalt the true faith¹ above all other religions, hate it as the idolaters may.

11. Believers, shall I tell you of a bargain which will save you from a grievous punishment? Keep² your faith in Allah and His Apostle. Keep on fighting for the cause of Allah with your men and material. This would be best for you, if only you knew.

13. If you do so³, He will forgive you your sins and admit you to gardens served with running streams, and to delightful dwellings lying⁴ in the gardens of Eden. This indeed will be a great achievement.

14. And He will bestow upon you other blessings which you love : help from Allah and an early victory.

Prophet, give the believers glad tidings.

15. Believers, help the cause of Allah as did the disciples ; for when Jesus, the son of Mary, said to them⁵ : 'Who will join⁶ me to help the cause of Allah,' they replied : 'We will help the cause of Allah.' Thus a section of the children of Israel believed in him while another denied him. But We helped the believers against their enemies, and they gained a clear victory over them.

1. Tabari : دينه الحق

2. Beydawe : والمراد به الامر و انما جئى بلفظ الخبر ايذاناً بأن ذلك لا يترك

3. Jalalain & Beydawe : جواب للامر

4. Jalalain : اقامة

5. Razi & Kashshaf : انصروا دين الله مثل نصرة الجواريين

6. Kashshaf & Razi : يكونون معى فى نصرة الله

CHAPTER 62

THE CONGREGATION

In the Name of Allah, the Gracious, the Merciful.

2. All that is in the heavens and all that is on the earth gives glory to Allah, the Sovereign, the Holy, the Mighty, the Wise.

3. It is He that has raised among the Arabs¹ an Apostle who hails from them. He recites to them His revelations, rids them of their impurities, and teaches them the Book and wisdom. Indeed, before this they were steeped in evident error.

4. He has also raised this Apostle² to their other brethren who have not yet joined them. He is the Mighty, the Wise.

5. It is entirely due to the grace of Allah that he received this distinction³. Allah bestows His grace on whom He pleases. Allah is the Lord of great bounty.

6. Those who were charged to observe the Law but did not observe it are like a donkey that carries a load of books. Wretched is the state of the people who deny the revelations of Allah. Allah will guide no wicked people.

7. Say: 'Jews, if you claim that you are friends to Allah to the exclusion of other people, and if what you say is true, wish for death.

8. But because of that which they have stored with their own hands, they will never wish for death. Allah knows these wrongdoers well.

1. Kashshaf, Beydawe, Razi, Jalalain & Tabari.

2. Kashshaf, Beydawe, Tabari, Razi & Jalalain : عطف على الامين

3. Beydawe : ذلك الفضل الذي امتاز به عن اقاربه فضله

9. Say : 'The death from which you fly is sure to overtake you. You shall then be brought before Him who knows the seen and the unseen, and He will tell you all that you have been doing.'

10. Believers, when you are called to the Friday prayers, make haste to extol the name of Allah, and stop all business. This is best for you, if only you knew.

11. And when the prayer is ended, disperse in the country and seek the bounty of Allah. And remember Allah again and again, so that you may attain your goal.

12. Prophet, when they see some merchandise or amusement, they run for it, and leave you standing. Say : 'The reward which Allah has for you is far better than any amusement or merchandise. Allah is most munificent.'

CHAPTER 63

THE HYPOCRITES

In the Name of Allah, the Gracious, the Merciful.

2. When the hypocrites come to you, they say : 'We bear witness that you are the Apostle of Allah.' Allah knows that you are His Apostle. Yet Allah bears witness that the hypocrites are liars.

3. They take shelter behind their oaths and forsake the path of Allah. Evil is the practice they follow.

4. That is because outwardly they believe and inwardly they disbelieve, so that their hearts are sealed and they cannot understand.

5. When you see them, you wonder at their handsome figures ; and when they speak, you listen to their speech. They look like wooden statues¹, clad in garments. They think that all calamities are in search of them. They are your real enemies. Beware of them. Allah's curse be on them. To what perversities they sink !

6. When it is said to them : 'Come, so that Allah's Apostle may beg forgiveness for you,' they turn their heads aside, so that you can see them turning away in scorn.

7. It will make no difference to them whether you beg forgiveness for them or not. Allah will not forgive them. Indeed, Allah will guide no sinful people.

8. They are the men that say : 'Do not spend on the companions of Allah's Apostle, so that they may desert him.'

1. Kashshaf: الاصنام المنحوتة من الخشب

The treasures of the heavens and the earth belong to Allah ; but the hypocrites have no sense.

9. They say¹: 'When we return to Medina, the mighty² will drive out the mean.' But power belongs only to Allah, His Apostle, and the believers. Yet the hypocrites do not know this.

10. Believers, let not your wealth and your children make you forget to remember Allah. Indeed, those who do so shall be the real losers.

11. Spend out of that which We have given you before death visits one of you, and he says: 'Lord, would that you had granted me reprieve for a little while. For if you had, I would have given alms and become a righteous man.'

12. But Allah reprieves no soul when its time is come. Allah knows all that you do.

1. These words were uttered by Abdullah son of Obayy, the cheif of the hypocrites.

2. Jalalain : *عنوا به أنفسهم*

CHAPTER 64

OUTBARGAINING

In the Name of Allah, the Gracious, the Merciful.

2. All that is in the heavens and all that is on the earth gives glory to Allah. His is the kingdom, His the praise. He has power over all things.

3. It is He that created you, so that some of you disbelieve while others believe. Allah knows all that you do.

4. He created the heavens and the earth to suit the requirements of truth. He has fashioned you and given you beautiful forms. To Him you shall all return.

5. He knows all that lies in the heavens and on the earth. He knows what you hide and what you profess. Allah knows the innermost secrets of the heart.

6. Unbelievers, have you had no news of the people who disbelieved in the past? They tasted the evil consequences of their deeds; and there awaits them a grievous punishment.

7. That was because their apostles came to them with clear signs, but they said: 'Shall mere mortals guide us?' Thus they disbelieved and paid no heed. So Allah showed¹ them that He had no need of them. Indeed, Allah is beyond all needs, is the Lord of all praise.

8. The unbelievers claim that they will not be raised from the dead. Say: 'Yes, by my Lord, you shall surely be raised and then told all that you have been doing. Indeed, it would be easy for Allah to raise you from the dead².'

1. Kashshaf & Razi: انه ظهر استغناء الله

2. Tabari: بعثكم من قبوركم من بعد مماتكم

9. Then believe in Allah and His Apostle and in the Light which We have revealed. Allah knows all that you do.

10. Beware of the day when He shall gather you together for the Day of Judgment. That will be the day when the believers will completely outbargain the unbelievers¹.

Those that believe in Allah and do good deeds, He will rid of their sins and admit to gardens served with running streams. There they shall live for ever. This indeed will be a great achievement. But those that disbelieve and deny Our revelations shall occupy hell. There they shall live for ever. What an evil end !

12. No misfortune befalls except by the leave of Allah. And when it befalls², Allah guides the mind of the man who believes in Him. Allah has knowledge of all things.

13. Obey Allah and obey the Apostle. If you turn your back upon Our Apostle, remember that he is responsible only for conveying his message in clear terms.

14. Allah is He. There is no god but He. Then let the believers put their trust in Allah.

15. Believers, some of your wives and your children are enemies to you. Beware of them. But if you overlook their faults, and forgive and pardon them, you will find that Allah is most forgiving, infinitely merciful.

16. Your wealth and your children are only a stumbling block for you. As for Allah, there awaits you a mighty reward with Him. Then do your duty to Allah to the best of your ability, listen to Him, obey Him, and spend for His cause. If you do so,

1. Lane.

2. Razi & Beydawee : عند حلولها

it will be best for your souls. For only those that are rid of the greed of their souls will attain their goal.

17. If you give Allah a handsome loan, He will pay it back to you manifold, and forgive you your sins¹. Gracious is Allah, and slow to wrath. He knows the seen and the unseen. He is the Mighty, the Wise.

1. Tabari: ذنوبكم

CHAPTER 65

DIVORCE

In the Name of Allah, the Gracious, the Merciful.

2. Prophet, when you or your people decide¹ to divorce your wives, divorce them at a time² when the period prescribed by law for which they must wait before they can remarry can be calculated³. And complete⁴ the prescribed period before you finally divorce them⁵, and have fear of Allah, your Lord. During this period you shall not turn them out from their homes unless they commit a flagrant sin, nor shall they themselves quit them. These are the Laws of Allah. Whoever violates Allah's Laws shall do himself a wrong. You never know His will. For may be that after the divorce Allah gives the events a new turn⁶.

3. And when they reach the end of their term, either keep them in an honourable manner or part with them in an honourable manner. And let two of your honest men witness your decision.

1. Kashshaf, Beydawee, Razi & Jalalain : اردتم الطلاق

2. Roohul-bayan : اللام متعلقة بمحذوف بمحذوف. Thus the construction would be لا استقبان عدتهن, which means : at a time which corresponds to the period prescribed by law ; or, at a time when the period prescribed by law.....can commence or can be calculated.

3. The woman is required to wait for three menstruations before she can remarry (2 : 229). Thus the divorce is to be given in طهر i.e. when she has cleansed herself after the menstrual discharge.

It is to be noted that no divorce may be given during any طهر if the husband has had sexual intercourse with his wife during it ; and if sexual intercourse takes place after the pronouncement of divorce, it has the effect of revoking the divorce.

4. Beydawee & Lane.

5. Jalalain : احفظوها قبل فراغها

6. Tabari : لعل الله يحدث بعد طلاقكم اياهن رجعة

Witnesses, give your testimony for the sake of Allah. This is an exhortation for the man who believes in Allah and the Last Day.

Allah will find a way out for the man who fears Him. He will provide for him from where he least expects. Allah will fulfil the needs of the man who puts his trust in Him. Allah will carry out His will. Allah has set a measure to all things.

5. If you have doubts how to calculate the period of your women who have no hope of menstruating, know that the period for which they must wait before they can remarry is three months. The same holds good¹ about the women who have not yet menstruated.

As for pregnant women, their term will end when they are delivered of their child.

Remember that Allah will facilitate the affairs of the man who fears Him.

6. These are the commandments of Allah. He has revealed them to you. He that is afraid of Allah, Allah will rid him of his sins and give him a great reward.

7. Lodge these women at your lodgings, and according to your means. Do not harass them so as to make their stay hard for them. If they are pregnant, bear their expenses until they are delivered of the child. Then if they suckle the child for you, pay them their dues. Make reasonable demands on one another. But if you find it difficult to get on with one another, let another woman suckle the child.

8. Let the man of means spend according to his means; and let the man of limited means spend according to what Allah has given him. Allah burdens no man beyond what He has

1. Imla & Jalalain.

given him. Allah will soon replace the hard times with easy times.

9. So many people¹ rebelled against the commandment of their Lord and His apostles, so that We reckoned with them sternly and gave them a severe punishment. They tasted the evil consequences of their deeds, and ended in ruin. Allah has a terrible punishment in store for them.

Have fear of Allah, you men of understanding who have believed. Allah has sent to you your means of eminence, the Apostle who recites to you Allah's revelations which tell the right from the wrong, so that He may lead those who believe and do good deeds from darkness into light.

Those that believe in Allah and do good deeds, Allah will admit to gardens served with running streams. There they shall live for ever. Allah has made a handsome provision for them.

13. It was Allah who created seven heavens; and He created as many earths². His law permeates through them. He has told this to you³, so that you may know that Allah has power over all things and that Allah has knowledge of every thing.

1. Beydawee.

2. Moon, Mercury, Venus, Mars, Jupiter, Saturn and Earth.

3. Jalalain : متعلق بمحذوف ای علمکم بذلك

CHAPTER 66

PROHIBITION

In the Name of Allah, the Gracious, the Merciful.

2. Prophet, why do you forbid yourself what Allah has made lawful to you only to seek the pleasure of your wives? Indeed Allah is most forgiving, infinitely merciful.

3. Allah has sanctioned to you the expiation of your oaths. Allah is your friend. He is the Knowing, the Wise.

4. Recall the time when the Prophet confided a secret to one of his wives. When she divulged it and Allah informed him of this, he made known to her a part of it and overlooked the rest. When he told her about it, she said: 'Who has told you this.' He replied: 'The Omniscient, All-knowing God has told me.'

5. Women, if you both¹ turn to Allah, He will accept your repentance²; for your hearts are already inclined to repent. But if you abet one another against the Prophet, remember that Allah is his friend as also are Gabriel and all good believers. Besides, all the angels are his helpers.

6. Should he divorce you, his Lord will give him in exchange wives better than you, wives who will be submissive, faithful, obedient, penitent, devout, and given to fasting, and will consist of both widows and virgins.

7. Believers, save yourselves and your people from the fire of which men and stones are fuel. Its keepers³ are fierce and

1. Aisha and Hafsa who led the demand for worldly comforts.

2. Jalalain: جواب الشرط محذوف

3. Jalalain: خزنتها

ferocious angels. They never disobey the command of Allah and do as they are told.

8. It will be said to the unbelievers when they are cast into hell¹: 'Unbelievers, make no excuse this day. You are only reaping the fruit of your deeds.'

9. Believers, turn to Allah in true repentance. Maybe your Lord will rid you of your sins and admit you to gardens served with running streams, on the day when Allah will not disgrace the Prophet and his companions in faith, and their light will radiate in front of them and on their right side, and they will say: 'Lord, perfect our light for us and forgive us; You have power over all things.'

10. Prophet, fight the unbelievers and the hypocrites and be stern with them. Their resort is hell. What an evil resort!

11. Allah compares the unbelievers to the wife of Noah and the wife of Lot. They were both under the wedlock of our righteous servants but acted treacherously towards them, so that their husbands could do nothing to save them from the wrath² of Allah. It will be said to them on the Day of Resurrection³: 'Enter into hell along with others of your kind.'

12. Allah compares the believers to the wife of Pharaoh. Behold, she said: 'Lord make me a house in paradise, close⁴ to You, deliver me from Pharaoh and his machinations, and save me from these wicked people.'

13. He also compares them to Mary⁵, the daughter of Imran, who took care to guard her chastity. We breathed Our spirit into her son⁶, and she declared her faith in the revelations of her Lord and His scriptures, and became a devout believer.

1. Beydawee.

2. Jalalain: من عذابه

3. Beydawee.

4. Razi.

5. Beydawee: عطف على امرأة فرعون

6. Razi.

CHAPTER 67

SUPREME POWER

In the Name of Allah, the Gracious, the Merciful.

2. Blessed be He who holds supreme power. He has power over all things.

3. It is He who created death and life¹, so that He may try you and see which of you excels in doing good deeds. He is the Mighty, the Forgiving.

4. It is He who created seven heavens, storey upon storey. You can see no incongruity in the creation of the Gracious God. Look once again. Do you see any flaw? Look again and again². Your eyes will come back, dazzled and fatigued.

6. We have decked the lowest heaven with stars. We pelt the devils with them. And what is more, We have the punishment of the blazing hell in store for them. Indeed, there awaits for all those who disbelieve in their Lord the punishment of hell. What an evil end !

8. When they will be cast into hell, it will heave with commotion, so that they will hear it roaring. It will almost burst with rage. As often as a crowd will be cast into it, its keepers will ask them : 'Did no prophets come to you to give you warning?' They will reply : 'Yes, they did come to us to warn us. But we rejected them, and said : "Allah has revealed nothing. You are merely labouring under a great mistake."' And they will add : 'If we had only listened and tried to understand, we should not have owned the blazing hell.'

1. Life after death.

2. Kashshaf, Beydawee & Jalalain.

12. They will confess to their sins when confession will be of no use¹. Curse be to the owners of the blazing hell.

13. As for those that fear their Lord in the heart of their hearts², there awaits them pardon and a great reward.

14. Whether you conceal your thoughts³ or whether you speak them aloud, it makes no difference to Allah⁴. He knows the innermost secrets of the heart.

15. Does He not know His own creation⁵, when He knows all that is abstruse and is All-knowing?

16. It is He who has tamed the earth for you. Traverse far and deep into it and enjoy His gifts⁶. To Him you shall all return after you have been raised to life.

17. Do you feel safe from Him who reigns⁷ in the heavens, and think that He will not send you down into the bowels of the earth when it suddenly begins to quake?

18. Do you feel safe from Him who reigns in the heavens, and think that He will not send upon you a heavy sandstorm? You shall soon realize how true⁸ was My warning.

Your⁹ predecessors⁹ denied their apostles. But how did they find My denial?

20. Do they not see the birds above them, spreading their wings and shutting them down? None but the Gracious God holds them there. He has knowledge of all things.

1. Jalalain & Beydawee: حين لا ينفعهم ف. presumes an antecedent.

2. Beydawee: بالخفي عنهم وهو قلوبهم. 3. Kashshaf & Lisan.

4. Razi & Tabari: فالحال واحدة في علمه

5. Kashshaf & Razi. مخلوقه. 6. Beydawee. نعم

7. Kashshaf, Beydawee, Razi & Jalalain: سلطانه وقدرته

8. Jalalain & F.N. to Imla.

9. Lit: their. Roohul-bayan says: اضرابهم من الالتمات الى الغيبة لايراز i.e., the pronoun 'their' has been substituted for the pronoun 'your' in order to show that they are no more worthy of address. See Preface: Change of Pronouns.

21. Who but the Gracious God can defend you like an army? The unbelievers are only labouring under a misconception.

22. Who is it that will provide for you if He withholds His gifts? There is none. Yet they indulge in transgression and arrogance.

23. Is he who goes grovelling on his face better guided or the man who walks upright upon a straight path?

24. Say: 'It is He who calls you into being and gives you ears, eyes, and hearts. Yet little are the thanks you give.'

25. Say: 'It was He that brought you forth on the earth, and to Him you shall all be gathered.'

26. They say: 'When shall this threat come to pass if you speak the truth?'

27. Say: 'Allah alone knows its time. I am only to give you plain warning.'

28. When they shall see the punishment close at hand, the unbelievers will wear a sorry face. It will be said to them: 'This is what you asked for.'

29. Say: 'Have you considered that whether Allah destorys me and my companions or has mercy on us, there is none to save the unbelievers from a grievous punishment?'

30. Say: 'He alone is the Gracious God. In Him we believe and in Him we put our trust. You shall soon know which one of us is steeped in clear error.'

31. Say: 'Have you considered that if all your water sinks into the earth, who will give you running water?'

CHAPTER 68

THE PEN

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the ink¹ and the pen and all that they write. By the grace of your Lord you are no mad man. There awaits you a lasting reward. You have high moral standards. You shall soon know, and so will they, which of you is mad.

8. Your Lord knows² those who stray from His path, as also those who follow the right guidance.

9. Do not obey those who disobey the truth. They wish you to adopt a conciliatory attitude, so that they may do the same.

11. Nor obey any wretched swearer, a back-biter, a slander-monger, who hinders men from doing good, is a transgressor, a sinner, a mean man, and over and above all this is low-born. Since he owns wealth and sons, when Our revelations are recited to him, he says : 'These are mere stories of the ancients.' We will surely brand him on the snout³.

18. We will punish these Meccans as We did the owners of the garden. They swore that they would pick its fruit in the morning. But they took no care to say : 'God willing⁴.' So a calamity sent by your Lord swept the garden while they were asleep, and the morning found it looking like the night.

1. Razi : هو الدواة و منه قول الشاعر

إذا ما الشوق يرجع بي اليهم

ألقت النون بالدمع السجوم

2. Jalalain : أعلم بمعنى عالم

3. i.e., disgrace and disfigure him.

4. Beydawee : ولا يقولون إن شاء الله

22. At daybreak they called one to another, saying : 'Go¹ to your fields, if you would gather the fruit.'

24. So they set out, talking in low tones, saying : 'No poor wretch shall break through us to enter the garden today.'

26. Off they went, having the power to shut out whom they liked.

27. But when they saw the garden, they said : 'We have surely lost our way.' Then they paused², and said : 'It is not so. Rather we have been deprived of all our fruit.'

29. The man who was most upright among them said : 'Did I not warn you of this? Why do you not give glory to Allah?'

30. 'Glory be to our Lord,' they said. 'We surely were wrongdoers.'

31. Then they turned one to another, reproaching each other.

32. They said : 'Woe to us ! We have been transgressors. We hope that our Lord will give us in its place a garden better than this. To our Lord we turn humbly.'

34. Such is the punishment We shall give these Meccans in this world ; and greater still is the punishment that awaits them in the next. Would that they knew it !

35. As for the righteous, there awaits them with their Lord blissful gardens. Are We to treat those who submit to Our will like the sinful people ? What is wrong with you ? How ill you judge !

1. Beydawee : اخرجوا

2. Kashshaf, Beydawee & Razi : بعد ما تأملوا

38. Meccans, have you a book in which you read that you shall have in the hereafter¹ all that you choose ?

40. Or have you taken from Us a covenant which extends to the Day of Ressurrection : that you shall have there all that you order ? Prophet, ask them which of them will vouch for that.

42. Or have they any gods to vouch for it ? If so, let them bring their gods, if they speak the truth.

43. On the day when veils shall be lifted² and they will be called upon to prostrate themselves but will not be able to do so, their eyes will be downcast and they will be overwhelmed with shame. Indeed, they were once called upon to prostrate themselves when they were hale and whole.

45. Leave to Me the case of those³ who deny this revelation. I shall lead them to their ruin, step by step, in a manner they little know. Yet I shall bear with them for a while. I have an invincible⁴ plan.

47. Prophet, do you ask from them a reward which they are finding it hard to pay ?

48. Or have they knowledge of the unseen, so that they judge in its light⁵ ?

49. Wait patiently for the judgment of your Lord, and do not behave as Jonah did⁶ when he called to his Lord, depressed

1. Roohul-bayan : الضمير ليوم القيامة

2. Beydawee & Tabari : يكشف عن اصل الامر

3. Lane & Beydawee : كله الى

4. Beydawee : لا يدفع بشئ

5. Razi : اى يحكمون

6. Razi : كمصاحب الجوت حال ندائه

with grief. Indeed, had not the favour of his Lord found him, he would have been cast on the desert, completely condemned¹. But as it was, his Lord chose him and made him a righteous man.

52. When they hear the Koran the unbelievers look at you with angry eyes², and say : 'He is a mad man.'

53. They do so, though this Koran is a source of eminence for all nations.

1. Beydawee : مطرود عن الرحمة

His prayer mentioned in 21 : 88 & 37 : 145 attracted the favour of his Lord. But even if His favour had not found him, he would have still been cast on the same desert (mark the definite article *ال* in *العراء*), though in that case he would have remained in the belly of the fish for a longer period and would have been cast on the desert completely condemned. This shows that the words 'till the day of their Resurrection' occurring in 37 : 145 do not mean the Doomsday ; for on that day this earth will be no more (14 : 49), so that he could not be cast on its desert.

Or the verse may mean that his prayer delivered him from the belly of the fish, while the favour of his Lord saved him from being condemned.

2. Lane.

CHAPTER 69

THE INEVITABLE

In the Name of Allah, the Gracious, the Merciful.

2. The Inevitable Hour.

3. What is the Inevitable Hour ?

4. How should you know what the Inevitable Hour is ?

5. The Thamoud and the Aad denied the Day of Judgment¹.

6. As for the Thamoud, they were destroyed by a severe punishment : And as for the Aad, they were destroyed by a fierce, roaring wind. He let it loose on them for seven nights and eight days, with no break. Had you been there², you could see those people lying sprawled, looking like hollow trunks of palm trees.

9. They are dead and gone³. Do you see any remnant of them ?

10. And Pharaoh and his predecessors, and the inhabitants of the ruined cities, indulged in sin. They disobeyed the apostles of their Lord, so that He inflicted upon them a severe punishment.

12. Men, no sooner did the waters rise high than We carried you in the Ark, so that We might make this event an example for mankind, and so that those that would pay heed might heed.

1. Akrab.

2. Beydawee : ان كنت حاضرهم

3. ف presumes an antecedent.

14. The day the trumpet is blown with a single blast, and the earth and its mountains are lifted up and reduced into fine dust¹ with a single crash : the promised event shall come to pass.

17. On that day² the heaven shall be rent asunder ; for on that day it will have become frail.

18. On that day the angels will be standing on the borders of heaven, and eight angels, standing above them, will be carrying the throne of your Lord.

19. On that day you shall be brought before Him, and none of your secrets shall remain secret.

20. Now he that will be given his book in his right hand will say : 'Take this³ and read my record⁴. I knew that I shall have to face my reckoning.'

22. He shall lead a happy life, in a lofty garden, of which the fruit shall be within easy reach.

25. A voice will cry out⁵ : 'Eat and drink and be happy⁶ for what you did in the past days.'

26. But he that will be given his book in his left hand will say : 'Would that I had not been given my book, and had not known my account ! Would that death had spelt my end ! My wealth has been of no use to me. My power has abandoned me.'

31. A voice will cry : 'Lay hold of him, and bind him down ; then cast him into hell, and string him with a chain

1. Lane.

2. Razi.

3. Jalalain : خذوا

4. ♣ has been used in كتابيه ، حسابيه ، ماليه ، سلطانيه only to lend pause. See Beydawee & Jalalain.

5. Beydawee.

6. Beydawee : هنتم هنيا

seventy cubits long. Indeed he would not believe in Allah, the Great, and would not urge men to feed the poor. This day he will have no friend here, nor any food save the washings of the wounds, which none but the sinners shall eat.'

39. I call to witness that which you see, and that which you do not see : the Koran is the word of a noble Apostle. It is not the word of a poet. Little is the faith you have !

43. It is not the word of a soothsayer. Little is the heed you give !

44. It is a revelation sent by the Lord of the worlds.

45. Had the Prophet invented some words in Our name, We would have deprived him of all his power¹ and cut off his jugular vein, and none of you could have stood in Our way.

49. Behold ! The Koran is a means of eminence for the righteous. We know that some of you will reject it. But it² will spell regrets for the unbelievers. It is a truth, a certainty³.

53. Then extol the name of your Lord, the Great.

1. Razi : اى سلبنا عنه القوة

2. Razi : تكذيبهم بالقرآن

3. Razi : اى حق لا بطلان فيه و يقين لا ريب فيه ، ثم أضيف أحد : الوصفين الى الآخر للتأكيد

CHAPTER 70

THE HIGH HEAVENS

In the Name of Allah, the Gracious, the Merciful.

2. A solicitor solicits the punishment which is bound to befall the unbelievers, and which none can avert. It shall come from Allah, the Lord of the high heavens¹.

5. The angels and the Spirit² ascend to Him in a day which is equal to fifty thousand years.

6. Then wait with grace and patience. They think that the judgment is far off. But We know that it is near at hand.

9. The day it befalls the heavens shall become like molten copper, and the mountains shall become like flakes of wool, and no friend will ask after a friend though they will be acquainted³ one with another. To redeem himself from the punishment of that day, and to save himself, the sinner would gladly sacrifice his sons, his wife, his brother, his kinsfolk who gave him shelter, and all the inhabitants of the earth.

16. But he will never be redeemed. The hell is a blazing fire, which shall tear away the skin of the scalp, and claim the man who turned away from the truth, refused to obey, and amassed wealth and hoarded it.

20. Man is impatient and miserly by nature. He loses heart when evil afflicts him, and is niggardly when good befalls him.

1. معارج is the plural of معرج which means a place of ascent or the place to which the angels ascend, or a favour (Lane). Razi says that the heavens have been called معارج because the angels ascend to them.

2. Gabriel.

3. Razi & Lane.

23. Different, however, is the case of the pray-ers who are constant in their prayers; who have a fixed portion of their wealth set apart for the beggar and the destitute; who declare their belief in the Day of Judgment; who fear the punishment of their Lord, a punishment from which there is no escape; who do not have sexual relations except with their wives or their slave girls, a relationship for which they are not to blame, for it is only those that seek to go beyond these limits who are transgressors; who look after their trusts and their covenants; who bear true witness; and who strictly observe their prayers. These are the men that shall dwell in paradise, and be generously treated.

37. What is wrong with the unbelievers that they are running to you from all directions, in various parties? Does every one of them hope to be admitted to a blissful paradise? They shall never enter it; for We have created them from a substance whose worth they know.

41. I call to witness the Lord of the Easts and the Wests that I have power to replace them with men better than they, and that none can outmanoeuvre Me. Then leave them alone to indulge in idle talk and to amuse themselves until they meet their promised day, the day when they shall rise from their graves and run like men who are rallying to their standards, their eyes downcast, themselves overwhelmed with shame. Such is the day they are promised.

CHAPTER 71

NOAH

In the Name of Allah, the Gracious, the Merciful.

2. We sent Noah to his people, saying : 'Warn your people before a grievous punishment befalls them.'

He said : 'My people, I have come to give you plain warning, and to say : "Worship Allah and fear Him, and obey me." If you do so, He will forgive you your sins and give you respite to the end of your lives¹. For once it falls due, Allah's punishment cannot be delayed. If only you had been men of knowledge, you should have known this².'

6. At long last Noah said to his Lord : 'Lord I called to my people day in and day out. But the more I call them, the more they run away from me. As often as I call them to You, so that You may forgive them, they plug their ears with their fingers and draw their cloaks over themselves, persist in denial, and behave in an extremely insolent manner. I called to them aloud. I spoke to them in public, and I spoke to them in private. I said to them : "Ask the forgiveness of your Lord. He is most forgiving. If you do so, He will send to you rains³, over and over again, add to your wealth and sons, provide for you gardens, and place rivers at your disposal.'

14. "What is wrong with you that you have no faith in the majesty of Allah, though He brought you up from stage to stage.

16. "Do you not see how Allah created the seven heavens, storey upon storey ; and placed in them the moon for a light and the sun for a lantern ? Allah germinated you from the earth in

1. Literally : an appointed term.

2. Beydawee.

3. Lane.

a wonderful manner¹. He will restore you to it, and then raise you to life. Allah has made the earth a vast expanse for you, so that you may traverse its spacious paths.”

22. And Noah said : ‘Lord, my people have disobeyed me. They follow such leaders whose wealth and children only add to their loss. These leaders have devised a heinous plan. They say : “Do not abandon your gods. Do not abandon Wadd, Sowa, Yaguth, and Nasr².” They have led many men astray. Lord, add to the disappointment of these wrongdoers.’

26. These men were drowned and cast into hell because of their sins. They found none besides Allah who could help them.

27. For Noah had prayed to his Lord, and said : ‘Lord, leave no unbeliever to dwell on the earth. For if you leave them, they will lead astray your men, and father only sinners and unbelievers. Lord, forgive me and my parents, and those who enter my house bearing true faith, and all the believers, men and women. Lord, make the worse the destruction of the wrongdoers.’

1. Roohul-bayan : ای انباتا عجباً

2. The names of their idols.

CHAPTER 72

THE JINN

In the Name of Allah, the Gracious, the Merciful.

2. Say: 'It has been revealed to me that a company of jinn¹ listened to the Koran, and said: "We have heard a wonderful Book², which guides along the right path. We declare our faith in it, and shall no more³ worship any god besides our Lord. We declare that the majesty of our Lord is great. He has chosen no wife or son. We acknowledge that the fools amongst us spoke blasphemy about Allah. But we believed in them⁴ because we never thought that man or jinn could speak a lie about Allah. The fact is that some members of the men sought refuge with some members of the jinn and thus increased their arrogance. These men⁵ believed as you do, that Allah will raise no apostle⁶. We tried to tap heaven, but found it teeming with strong guards and shooting stars. We used to sit in some of its stations to steal a hearing. But he that now tries to listen finds a shooting star waiting for him. We do not know whether this augurs evil for the inhabitants of the earth or whether it means that their Lord intends to guide them.

12. "Some of us are righteous, some otherwise. We follow different paths. We know that we cannot frustrate Allah's will on the earth, nor escape Him if we tried to fly. No sooner did we hear of His guidance than we believed in it. Indeed he that believes in his Lord does not have to fear that his reward will be reduced or some injustice will be done to him.

1. See note under 46 : 30.

2. Beydawee : كتاباً

3. Jalalain & Kashshaf: بعد اليوم

4. Kashshaf, Beydawee & Razi : اعتذار عن اتباعهم السفيد

5. Beydawee : الانس

6. Razi & Tabari.

15. "Some of us submit to the will of Allah, while others deviate from the right path. Those that submit pursue, the right course. But those that deviate are the fuel of hell."'

17. Say: 'It has been revealed to me¹ that if these people pursue the right path, He will give them abundant rain to put them to the proof. But He will sternly punish those who turn their back upon the Revelation² of their Lord.'

19. Say: 'It has been revealed to me that all temples belong to Allah, and that you shall worship no god besides Him.'

20. Yet the fact is that when Allah's servant³ stands up to pray to Him, they stand up against him, backing one another⁴.

21. Say: 'I pray only to my Lord, and worship no other god besides Him.'

22. Say: 'I can do you neither harm nor good.' All that I can do is to convey to you Allah's revelations and messages.'

Say: 'If I disobey Allah⁵, none will protect me from His punishment, nor will I find any refuge besides Him.'

Indeed, there awaits the fire of hell for those who disobey Allah and His Apostle. There they shall live for ever.

25. Prophet, they will continue to oppose you⁶ until they see their promised punishment. But they shall soon know who owns weaker allies and fewer numbers.

1. It is a conjunction on the opening phrase of v. 2 (Kashshaf, Razi, Jalalain & Shaukani).

2. Kashshaf, Beydawe & Razi: وحیه

3. The Prophet.

4. Beydawe: يكونون عليه مجتمعين لابطال امره

5. Jalalain: ان عصيته

6. Beydawe & Jalalain: ای لا يزالون علی کفرهم الی أن یروا ما یوعدون

26. Say : 'I have no knowledge whether your promised punishment is near at hand or whether my Lord has fixed a distant date for it. He alone knows the hidden future. He reveals His secrets to none except those whom He chooses for His apostles. And when He does, He makes an escort of angels to march before and after them, so that they may deliver the messages of their Lord, and He may know that they have done it¹. Indeed He has knowledge of all that they have, and has complete account of all things.'

3. Razi & Roohul-bayan : ليبلغوا رسالات ربهم فيعلم ذالك منهم

CHAPTER 73

HE THAT HAS WRAPPED HIMSELF

In the Name of Allah, the Gracious, the Merciful.

2. O you¹ that have wrapped yourself, stand up in prayer for the whole night except for a part of it. Stand up in prayer at least for half of the night. You may, however, reduce or prolong your rest a little.

And keep on² reciting the Koran. We shall give you a message of great importance.

7. Remember that rising by night leads to firmness of purpose³ and maturity of thought.

8. Indeed you have a long way to go during the day.

9. And remember the name of your Lord, and devote yourself completely to Him.

10. He is the Lord of the East and the West. There is no god but He. Then repose your trust in Him alone.

11. Bear with what they say, and forsake them gracefully.

12. Leave to Me the case of those that deny the truth, those that live in comfort. Bear with them yet a little while. We have in store fetters and a blazing fire, choking food and harrowing punishment, for the day when the earth and the mountains shall quake, and the mountains shall crumble into heaps of sand dunes.

16. Men, We have sent to you an Apostle as We sent one to Pharaoh. He bears witness over you.

1. The Prophet.

2. Jalalain: تثبت في تلاوته

3. Shaikani: أثبت للعمل

17. Pharaoh disobeyed his apostle, so that We took him severely to task. If you also deny your Apostle, how will you save yourselves from the punishment of the day which will turn young children grey-headed, and because of which the heaven shall be rent asunder? Remember that His promise is bound to be fulfilled.

20. Prophet, these revelations are an admonition. Then do not bother about them¹, and let him, who will, take the path that leads to his Lord.

21. Your Lord knows that you and some of your companions keep praying for nearly two-thirds of the night, and sometimes half or one third of it. Allah determines the night and the day. He knows that you cannot keep praying that long². He has, therefore, shown you mercy. Pray only as much as you easily can³. He knows that some of you will be taken ill; and others will be travelling on the earth, seeking the bounty of Allah; and yet others will be fighting for the cause of Allah. Hence pray only as much as you easily can. You shall, however, observe regular prayers, give alms, and lend Allah a handsome loan. Indeed whatever good you store for your souls, you will find it with Allah, as the best of things, meriting the greatest reward.

And seek forgiveness of Allah. Allah is most forgiving, infinitely merciful.

1. ف presumes an antecedent.

2. Tabari : لن تطيقوا قيامه .

3. Beydawee & Razi : فصلوا ما تيسر عليكم

CHAPTER 74

HE THAT HAS COVERED HIMSELF

In the Name of Allah, the Gracious, the Merciful.

2. O you that have covered yourself in a cloak arise and warn. Magnify your Lord, purify your soul¹, and keep from uncleanness.

7. Do no favour to reap abundant return. Endure your trials patiently to please² your Lord.

9. The day the trumpet is sounded : that will be a woeful day, an uneasy day for the unbelievers.

12. Leave to Me the case of the man whom I made a unique man³, whom I gave abundant wealth, and sons that remain present with him. I paved the way to his comforts. Yet he desires that I should give him more. Certainly not ; for he has opposed My revelations. I will rather put him to a severe torment.

19. He pondered and planned. Woe be to him, how well he planned ! Yes, woe be to him, how well he planned !

22. He then gave it another thought⁴.

23. Then he frowned and scowled ; and then turned away in scorn, and said : 'The Koran is nothing but traditional magic. These are mere words of a man.'

27. I will cast him into hell.

1. Razi, Beydawee & Kashshaf : نفسک

2. Razi & Beydawee : لوجهه . 3. Roohul-bayan : لا نظيره

4. Razi & Jalalain.

28. How should you know what hell is! It spares none, it leaves nothing. It scorches the skin. It is guarded by nineteen angels¹.

32. We have made angels alone the guardians of hell. We have made their number an ordeal for the unbelievers, so that the People of the Book may gain conviction and the believers may grow in their faith; and so that the People of the Book and the believers may both avoid doubt; and so that the men with diseased hearts and the unbelievers may say: 'What does Allah mean by this parable?'

That is how Allah forsakes those whom He will, and guides those whom He will. None knows the number² of the hosts of your Lord but He. Indeed, hell³ is meant only to admonish man.

33. Behold⁴! I call to witness the moon, and the night

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1. The number corresponds with as many major sins.
 1. Failing in one's duty towards Allah. (Ex. 20 : 2-7) ; (13 : 37)
 2. Denial of prophets, books, angels and the Last Day. (2 : 178)
 3. Failing to observe prayer. (2 : 44)
 4. Failing to fast. (2 : 184)
 5. Failing to perform pilgrimage. (3 : 97)
 6. Failing to pay the poor-tax. (2 : 44)
 7. Failing to fight in the cause of Allah. (2 : 79)
 8. Failing in one's duty towards one's parents, children, spouse, the next of kin, the neighbour, the way-farer, the orphan, the poor and the needy. (Ex. 20 : 12) ; (4 : 37 ; 6 : 153 ; 2 : 229)
 9. To preach that which one does not practise. (61 : 4)
 10. Committing murder. (Ex. 20 : 13) ; (17 : 34)
 11. Committing adultery. (Ex. 20 : 14) ; (17 : 33)
 12. Committing theft or breach of trust. (Ex. 20 : 15) ; (5 : 39 ; 23 : 9)
 13. Giving false evidence and telling lies. (Ex. 20 : 17) ; (25 : 73 ; 22 : 31)
 14. Committing calumny. (24 : 24)
 15. Back-biting. (104 : 2)
 16. Being covetous and amassing wealth. (59 : 10 ; 104 : 2)
 17. Eating forbidden things. (2 : 174 ; 5 : 91)
 18. Gambling. (5 : 91)
 19. Disturbing the peace of the earth. (2 : 192 ; 28 : 84)

Also see Daryabadi's Commentary.

2. Razi : عددہم. 3. Kashshaf : سقر. 4. Jalalain : ألا استفتاح بنی

when it retreats, and the dawn when it becomes white : hell is the greatest of all calamities¹, a warning to man.

38. Yet whoever of you wants to go ahead may do so and whoever of you wants to lag behind may do so².

39. Every soul is bound to pay for its deeds. Different however is the case of the blessed ones. They shall live in gardens. They shall ask one another about the sinners. When they see them, they will say³ : 'What has led you into hell?' The latter will reply : 'We neither observed prayers nor fed the poor, and we indulged in idle talk along with others. And we denied the Day of Judgment till we met our death.'

49. That is why the intercession of the intercessors will be of no use to them.

50. What is wrong with the unbelievers that they turn away from the Koran behaving as if they are so many frightened asses flying away from a lion?

53. Look, each one of them desires that he should be given open scriptures.

54. Beware ! The truth is⁴ that they have no fear of the hereafter.

55. Behold ! The Koran is an admonition. Then let him who will make it his guide⁵.

But they will not do so unless Allah wills. He alone deserves to be feared. He alone can forgive.

1. Kashshaf : واحدة في العظم لا نظير لها

2. Kashshaf & Beydawee.

3. Razi : فلما رأوهم قالوا لهم

4. Shaukani : حقا

5. Roohul-bayan & Razi : اى جعله نصب عينه. Or : remember it.

CHAPTER 75

THE RESURRECTION

In the Name of Allah, the Gracious, the Merciful.

2. Behold ! I call to witness the Day of Resurrection, and I call to witness the self-reproaching soul : You shall have to face your Lord¹.

4. Does man think that We shall not assemble his bones ? Indeed, We will. We surely have the power to reproduce even the very tips of his fingers.

6. The truth is that man likes to continue in his evil ways in the life that lies before him.

7. He asks : 'When shall the Day of Resurrection come to be ?'

8. It shall be the day² when the eyes are dazzled, and the moon is eclipsed, and the sun and the moon are brought together³.

11. On that day man will say : 'Where shall I fly to ?'

12. Beware ! There shall be nowhere to fly, no refuge.

13. On that day resort shall be to your Lord alone.

14. On that day man shall be informed of all his commissions and omissions⁴. Rather man will be a witness against his own soul. And no excuse will be accepted from him, even if he makes all possible excuses⁵.

17. Prophet, when We reveal the Koran, do not move your tongue to repeat it in order quickly to remember it.

1. Jalalain : جواب القسم محذوف 2. Tabari.

3. That is the eclipse of the sun takes place.

4. Kashshaf & Beydawee.

5. Jalalain and Razi : لو جاء بكل معذرة ما قبلت منه

18. It is for Us to preserve it in your heart and to recite it on your tongue¹. When We recite it to you follow the recitation carefully. We shall Ourselves explain it to you.

21. Behold! You people love the transient life, and neglect the hereafter.

23. On that day some faces will look bright, absorbed in the vision² of their Lord.

25. On that day some faces will look gloomy, realizing that a paralysing calamity is going to befall them.

27. Behold! When the soul is about to depart, and those around the dying man say: 'Who can cure³ him?' and he himself realizes that it is the final parting, and affliction piles upon affliction⁴: on that day man will be driven before your Lord.

32. Indeed, he neither accepted the faith nor said his prayers. Rather he denied the truth and refused to obey, and went to his people, strutting.

35. Man! woe be to you, woe upon woe.

36. Yes, woe be to you, woe upon woe.

37. Does man think that he will be left alone to wander aimlessly?

38. Was he not a drop of ejected semen, which⁵ then became a clot of blood? Then He fashioned him, and then perfected him. And from the same semen⁶ He made both male and female.

41. Has not such a One the power to raise the dead to life?

1. Kashshaf, Beydawee & Jalalain : جريانه على لسانك

2. Beydawee & Kashshaf : مطالعة جماله

3. Razi & Shaukani : التمسوا له الاطباء فلم يغنوا عنه من قضاء الله شيئاً

4. Shaukani : تابعت عليه الشدائد

5. Jalalain : ثم كان المنى علقه 6. Jalalain : من المنى

CHAPTER 76

M A N

In the Name of Allah, the Gracious, the Merciful.

2. Has not man passed from a space of time when he was a thing of no consequence.

3. We have created man from mixed semen. We put him to the proof. That is why¹ We have given him ears and eyes.

4. We show him the right path, no matter whether he gives thanks or turns ungrateful.

5. We have in store for the unbelievers chains and shackles and a blazing fire.

6. As for the righteous, they shall drink of a cup tempered with camphor, of a fountain from which Allah's servants shall drink, directing it as they like². They fulfil their vows, and fear the day of which the woes shall spread far and wide. They feed the poor, the orphan, and the captive for the love of Him, saying: "We feed you only to seek the pleasure of Allah. We desire no rewards or thanks from you. We fear lest the punishment of a hard and distressful day should befall us from Our Lord."

12. Allah will deliver them from the evil of that day, and bestow upon them cheerfulness and happiness. He will reward them for their steadfastness with paradise and robes of silk. There they shall recline upon couches, and experience neither excessive heat nor intense cold, the shades of the trees³ of paradise spreading close over them, and its fruit brought within their easy reach. They shall be served in silver vessels, and cups

1. Jalalain : لبسبب ذلك

2. Kashshaf, Beydewee, Jalalain & Razi : يجرّونها حيث شاءوا اجراء سهلا

3. Jalalain : شجرها

as large as goblets¹; goblets made of silver, which they shall measure as they please². There they shall be given to drink cups tempered with ginger, of a fountain named Salsabil. There shall wait upon them young boys who shall always remain as young as ever. When you see them you will think that they are so many pearls scattered about. And when you look there, you shall find blessings and a splendid kingdom.

22. They shall wear cloaks³ of fine green silk and thick brocade and be adorned with silver bracelets. And their Lord will give them a drink, which will purify them⁴.

23. It will be said to them⁵: 'This is your reward. Allah has fully rewarded your labour.'

24. Prophet, We have revealed the Koran to you in pieces. Then wait for the judgment of your Lord with patience, and obey no sinful or ungrateful unbeliever.

26. Extol the name of your Lord morning and evening. Prostrate yourself before Him for a part of the night, and give Him glory for long hours of the night.

28. These unbelievers love the transient life and neglect the hard day that lies before them.

29. It is We that have created them and have made them strong of sinews. We shall replace them with their likes when We please.

30. These revelations are an admonition. Then let him who will follow them⁶ and make his way to his Lord.

31. But you cannot do it unless Allah wills. Allah is All-knowing, All-wise.

32. He admits to His mercy whomsoever He will. As for the wrongdoers, He has a woeful punishment in store for them.

1. Lane & Razi : ان العرب تسمى ما امتدار من الاواني التي تجعل فيها الاشربة ورق و صفا قارورة

2. Beydawee. 3. Kashshaf : ما يعلوهم من لباسهم ثياب سندس

4. Beydawee & Razi : يطهر شاربه. 5. Razi.

6. Roohul-bayan : بالعمل بما في تضاعيفها

CHAPTER 77

THE REVELATIONS

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the blessed revelations¹, those that drive off the chaff; I call to witness the revelations that spread the truth far and wide, those that distinguish the right from the wrong and carry the message of eminence, leaving no excuse² and giving warning : that which you are promised shall come to pass.

9. Beware of the day when the stars shall be deprived of their light, when the heaven shall be rent asunder, when the mountains shall be blown to dust, and when the appostles shall be raised at their appointed hour.

13. To what day have these portents³ been deferred? To the Day of Judgment.

15. How should you know what the Day of Judgment is! Woe shall befall that day those that deny that day.

17. Did We not destroy the ancients? We shall cause their successors to follow suit. That is how We deal with the guilty. Woe shall befall that day those that deny that day.

21. Did We not create you of a sorry fluid which We placed in a safe place for a known term? So do We determine; and how well We determine! Woe shall befall that day those that deny that day.

26. Have We not made the earth capable of holding the living and the dead, and have placed on it high mountains, and

1. Beydawee and Razi : آيات القرآن المرسله بكل عرف الى محمد عليه الصلوة والسلام

2. Tabari & Lane : اعدارا من الله الى خلقه

3. Razi : الامور المتعلقة بهؤلاء

given you sweet water to drink? Woe shall befall that day those that deny that day.

30. On that day it will be said to the unbelievers¹: 'Walk to the hell which you denied; walk to the shadow that has three dimensions and gives no shade or protection from the fire². Look, the fire is throwing up sparks as high as towers, sparks that look like tawny camels'. Woe shall befall that day those that deny that day.

36. This is a day when they shall not speak, nor be permitted to make excuses. Woe shall befall that day those that deny that day.

39. Allah will say to them: 'This is the day of Judgment. We have gathered you and all the earlier people. If you have any device try it against Me.' Woe shall befall that day those that deny that day.

42. As for the righteous, they shall live amidst shades and springs and fruit, such as they desire. It will be said to them: 'Eat and drink and be happy. This is the reward of your deeds.' That is how We reward the righteous. Woe shall befall that day those that deny that day.

47. Unbelievers, eat and enjoy yourselves for a little while. You are sinners. Woe shall befall that day those that deny that day.

Indeed, when they are told to obey³, they do not obey. Woe shall befall that day those that deny that day.

51. Look⁴! In what other revelation will they believe after they have rejected the Koran⁵?

1. Roohul-bayan : يقال يومئذ للمكذبين

2. Jalalain : النار. 3. Beydawee : أطيعوا

4. Roohul-bayan : الامتقها للتعجب. 5. Kashshaf.

CHAPTER 78

THE NEWS

In the Name of Allah, the Gracious, the Merciful.

2. What is it that they ask about ? Is it regarding the news of the dreadful day¹ about which they are divided ?

5. Let them hold their peace. They shall know the truth very soon.

6. Yes, let them hold their peace. They shall know the truth very soon.

7. Have We not made the earth a bed, and the mountains a series of pegs ?

9. We made you males and females. We made your sleep a source of rest. We made the night your covering, and We made the day your means of livelihood. We put up above you seven mighty heavens, and We made a fiery lamp. We send down torrents of water from the clouds, so that We may grow with it grain and vegetation, and gardens, thick and luxuriant.

18. Look ! The Day of Judgment is an appointed day—a day when the trumpet will be blown, and you will come out in crowds ; when the heaven shall be flung open into so many gates, and the mountains shall be wiped out and reduced to nothing².

22. Hell is the place where the angels lie in wait for the unbelievers³, a home for the transgressors. There they shall live for ages. There they shall taste no cool breath⁴, no drink. All

1. Shaukani : نَبَأُ يَوْمِ الْقِيَامَةِ. The day of resurrection has been called يَوْمٌ عَظِيمٌ (dreadful day) in Koran at the following place :—
6 : 16 ; 7 : 60 ; 10 : 16 ; 19 : 38 ; 26 : 136 ; 46 : 22 ; 83 : 6. Also see Razi.

2. Razi : تَصِيرُ لَا شَيْءَ.

3. Beydawee : مَوْضِعٌ رَّصِدٌ يَرَّصِدُ فِيهِ خَزَنَةُ النَّارِ الْكَفَّارِ.

4. Razi : رِيحٌ بَارِدَةٌ.

that they shall have is boiling water and the washings of the wounds¹. Such is their reward, a fitting reward².

28. Indeed, they did not expect³ the reckoning, and denied Our revelations outright.

30. We have fully preserved⁴ all their deeds⁵. When they are about to be punished, it will be said to them⁶: 'Taste your punishment. We shall do no more than increase your punishment.'

32. As for the righteous, there awaits them all that they desire, gardens and vineyards, young maidens of their own age, and overflowing cups. There they shall hear no idle talk, no falsehood. Such is the reward, a great⁷ reward, which they shall receive from your Lord, the Lord of the heavens and the earth and all that lies between them, the Gracious God, whom they dare not address.

39. On the day when Gabriel and the angels shall stand in rows, none shall speak except the one who has the permission of the Gracious God; and he shall speak only what is right.

40. That day is true. Then let him who will, seek refuge with his Lord.

Men, We have warned you of a punishment which is close at hand, of a day when man will see what he has stored up for the next life, and the unbeliever will say: 'Would that I were dust!'

1. Razi & Lane. 2. Beydawee : ای جوزوا بذالك جزاء ذا وفاق

3. Razi : بمعنى التوقع

4. Kashshaf & Beydawee : الاحصاء في معنى الضبط

5. Jalalain : كل شيء من الاعمال 6. Jalalain.

7. Jalalain : ای كثيرا، من قولهم أعطاني فاحسبني ای أكثر علی حتی قلت حسبی

CHAPTER 79

THOSE THAT CONTEND HARD

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness those that shall contend hard ; those that shall go from place to place ; those that shall steer their course with an easy pace, so that they shall attain the foremost position and govern the affairs of the world : you shall reap the fruit of your labour¹.

7. It shall be on the day when that which quakes² shall quake, followed by that which follows³ on its heels.

9. On that day hearts shall tremble, the eyes shall be humbled.

11. They say : 'Is it that we shall be restored to our previous state ? Shall it be⁴ when we are reduced to hollow bones ?' They add : 'Such a resurrection will indeed be fraught with loss.'

14. Let them not think that this would be a difficult task for Allah⁵. It will be no more than a single blast. No sooner it is blown than they will appear on the face of the earth.

16. Have you heard of the story of Moses ? Behold ! His Lord called out to him in the sacred valley of Tuwa, saying : 'Go to Pharaoh, who has transgressed all limits, and say : "Have you any desire to purify yourself, or that I should guide you to your Lord, so that you may fear Him ?" '

1. Jalalain : جواب محذوف. 2. The earth.

3. Tremors ; or death and destruction ; or the Day of Resurrection.

4. Kashshaf & Razi.

5. Kashshaf & Beydawee : متعلق بمحذوف ای لاتستصعبوها فما هي الا صيحة واحدة

21. So Moses went to Pharaoh¹, and showed him His mighty sign. But he denied and disobeyed. Then he retreated with haste, and gathered his people, and called out to them, and said : 'I am your supreme Lord.'

26. So Allah visited on him the punishment of the next and the present life.

27. Indeed, there is a lesson in this for the man that fears Allah.

28. Men, are you a stronger creation or the heaven that He has made? He raised it high and made it perfect, gave darkness to its night and revealed its day. Having done this, He hurled the earth into space, and brought forth from it its waters and pastures. And He set the mountains firm. He has done all this to provide for you and your cattle.

35. Behold, when the great calamity shall come to pass, the day when man will recall all his efforts and hell will be brought into the view of all spectators : those that transgressed and preferred the present life will find that their abode is hell ; but those that feared the majesty of their Lord, and kept their minds from vain desires, will find that their abode is paradise.

43. They ask you about the hour of Resurrection, saying : 'When shall it come to pass ?'

44. What for do they ask it²? You are one of its signs³. Your Lord alone knows its final hour. You are only to warn those who fear it. The day they witness it they shall feel as if they stayed in this world only for an afternoon or a forenoon⁴.

1. Beydawee and Razi : اى فذهب و بلغ فأراه المعجزة الكبرى

2. Kashshaf : فيم هذا السؤال

3. Kashshaf : ذكر من ذكرها و علامة من علاماتها

4. Razi : الهاء و الالف صلة للكلام

CHAPTER 80

HE FROWNED

In the Name of Allah, the Gracious, the Merciful.

2. He¹ frowned and turned away because the blind man came to him².

4. Prophet, for all that you³ know, he might be seeking to purify himself. Or he might have heeded the admonition, and the admonition had done him good.

6. You pay attention to the man who gives no heed, though you are not to blame if he does not purify himself. But you turn away from the man that comes to you in earnest, and is all the while afraid.

12. Beware ! You shall not do such a thing again⁴. The Koran is a warning. Let him who will, heed it. It is preserved in books which are greatly honoured, are ranked high, are rid of all impurities, and are written by the hands of noble and righteous scribes.

18. Woe to man ! How ungrateful he is !

19. From what miserable stuff He has created him ! A mere drop of fluid ! He creates him, and then fashions him, and then makes his path easy for him, and then calls him to death and lays him in his grave. And He will again raise him to life when He will.

24. Behold, man has not yet done His bidding.

1. The Prophet.

2. The Prophet was addressing the Kureish Chiefs when a blind man, Abdullah ibn Umm Makhtum, interrupted him.

3. Roohul-bayan says : فان المشافهة أدخل في تشديد العقاب
i.e. the address has been changed from the third person to the second in order to emphasise the reproach. See Preface—Change of Pronouns.

4. Kashshaf, Beydawee, Razi & Jalalain : لا تفعل مثل ذلك

25. Let man look at his food : how¹ We pour down water in sheets, then cleave the earth asunder, and grow on it grain, grapes, vegetables, olive, palm, thick gardens, fruit, and herbage, to provide for him and for his cattle.

34. Behold, when the deafening blast shall be sounded, the day when² man shall fly from his brother, his mother and his father, his wife and his sons ; on that day every one of them shall have enough to occupy him to make him indifferent to others.

39. On that day some faces will be beaming, smiling, and happy.

40. On that day some faces will be covered with dust, full of gloom. Those shall be the faces of the unbelievers, the sinful people.

1. Razi : كيف . 2. Jalalain : يوم بدل من اذا

CHAPTER 81

THE LOSING OF THE LIGHT

In the Name of Allah, the Gracious, the Merciful.

2. When the sun shall lose its light ; when the stars shall fall ; when the mountains shall be moved ; when the she-camels¹ shall be discarded ; when the beasts shall be herded together ; when the rivers shall be made to swell² ; when people shall be united ; when the girl-child who is buried alive shall be asked what offence is she murdered for ; when the books shall be scattered abroad ; when the heaven shall be unveiled ; when hell shall be set ablaze ; and when paradise shall be brought near : every soul shall know what it has brought forth.

16. I call to witness the receding stars, the setting planets ; the night as it departs ; and the morning as it breathes : the Koran is the word of a noble and mighty Messenger who occupies a place of honour with the Lord of the Throne, is obeyed in heaven³, and is trustworthy.

23. Your compatriot is no madman. He saw Him on the clear horizon. And he does not grudge to disclose the unseen.

26. The Koran is not the word of an accursed devil. To where do you wander ? It is but an admonition for all nations : for such of you as desire to go straight. Yet you cannot desire so, unless it be the will of Allah, the Lord of the worlds.

1. Lane. 2. By heading them up.

3. Jalalain, Shaukani & Roohul-bayan : في السموات. Kashshaf & Beydawee say under : 3 : 38 حيث للزمان *i.e.* تستعار هنا و ثم و حيث للزمان *i.e.* مطاع
 حيث and ثم , هنا are also figuratively used to denote time.

also means : One whose prayers are answered (Lane & Roohul-bayan). Thus the verse can also be rendered as under :

The Koran is the word of a noble and mighty Messenger who occupies a place of honour with the Lord of the Throne, whose prayers are heard, and who is trustworthy.

CHAPTER 82

IT RENT ASUNDER

In the Name of Allah, the Gracious, the Merciful.

2. When the sky shall be rent asunder, when the stars shall fall, when rivers shall be split up, when the graves shall be laid open : each soul shall know what it has stored up for the future, and what it has not¹.

7. Ungrateful man² ! What has enticed you away from your Gracious Lord who created you and perfected you and proportioned you, fashioning you to whatever form it pleased Him ?

10. Hold your peace. The truth is that you deny the Last Judgment.

11. You have angels watching over you, noble recorders who know all that you do.

14. The righteous shall live in bliss. But the wicked shall live in hell. They shall enter it on the Day of Judgment ; and shall find no escape from it.

18. How should you know what the Day of Judgment is ! Yes, how should you know what the Day of Judgment is ! It is the day when no one will be able to do anything for anyone. On that day Judgment shall belong entirely to Allah.

1. Jalalain : فلم تعلمه. 2. Jalalain : الانسان الكافر

CHAPTER 83

THOSE THAT ARE MEAN

In the name of Allah, the Gracious, the Merciful.

2. Woe to those pilferers¹ who receive in full when they receive their dues from men, but defraud them when they weigh or measure for them.

5. Do they not realize that they will be raised to life to face the dreadful day, the day when people will stand before the Lord of the worlds?

8. Let them beware! The record of the sinners lies in Sidjeen. But how should you know what Sidjeen is! It is a place² where lies a sealed³ book?

11. Woe shall befall that day those that deny the truth, those that deny the Day of Judgment.

13. It is only the sinful transgressors that deny that day. When Our revelations are recited to them, they say: 'These are mere stories of the ancients.'

15. Let them hold their peace. The truth is that their evil deeds have rusted their hearts.

16. Let them hold their peace. For on the Day of Judgment they shall be denied the sight of their Lord. They shall then go to hell, and it will be said to them: 'This is what you denied.'

19. Behold! The record of the righteous lies in Illiyyun. But how should you know what Illiyyun is⁴! It is a place where lies a sealed book, guarded⁵ by choice angels.

1. Lane. 2. Shaukani & Imla : المضاف محذوف ای محل کتاب مرقوم

3. Razi & Jalalain.

4. Jalalain. 5. Beydawee & Razi : محضرونه فيحفظونه

23. The righteous shall live in bliss. Reclining on couches they shall look at their Lord¹. You shall find their faces glowing with bliss. They shall be given to drink choice wine, securely sealed, of which the dregs shall flavour of musk². Then let those that aspire, aspire to this.

28. This wine shall be tempered with the waters of Tasnim, a spring from which only the elect shall drink.

30. The men that indulged in sin laughed at the men that believed. They winked one at another when they passed by them, and returned to their people, exulting. When they saw the believers, they said : 'These are lost men.' But they were not deputed to guard over them.

35. Now this day, reclining on their couches and looking at them, the believers will laugh at the unbelievers. For have not the unbelievers been duly rewarded for their deeds ?



1. Razi : ينظرون الى ربهم

2. Jalalain : آخر شربه يفوح منه رائحة المسك

CHAPTER 84

THE RENDING

In the Name of Allah, the Gracious, the Merciful.

2. When the heaven is rent asunder, and gives ear to its Lord and obeys¹ ; when the earth is stretched out, and casts forth all that it has and becomes empty, and gives ear to its Lord and obeys : man shall reap the fruit of his labour².

7. O man, you are toiling hard to meet your Lord. You shall surely meet Him³.

Now he that is given his book in his right hand will be called upon to render only a cursory account and will return to his people, rejoicing. But he that is given his book behind his back shall call for eternal⁴ death, and go to a blazing hell. Indeed, he was happy with his people, and thought that he would never return to his Lord. Yet he did. Indeed, his Lord was watching over him.

17. Behold ! I call to witness the twilight, the night and all that it gathers, and the moon when it grows full : You shall rise from stage to stage.

21. What is wrong with them that they do not believe, nor fall on their knees when the Koran is recited to them ? But rather than do any such thing, these unbelievers deny the Koran.

24. Allah knows all that they hide in their hearts. Then do not bother about them⁵ and give them the news of a woeful punishment.

26. Different, however, is the case of those who believe and do good deeds. There awaits them a lasting reward.

1. Tabari : سمعت وأطاعت

2. Tabari, Beydawee, Jalalain, Razi & Kashshaf : جوابه محذوف

3. Razi : فملاق ربك

4. Razi : سمي هلاك الآخرة ثبورا لانه لازم لا يزول

5. ف presumes an antecedent.

CHAPTER 85

THE STARS

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the starry sky, the promised day, the witness, and the witnessed : cursed are the men of the pit, of a fire that lacks no fuel.

7. Behold ! They will stand¹ by the fire, bearing witness to that which they did to the believers². They tortured them for no reason other than that they believed in Allah, the Mighty, the Praiseworthy, to whom belongs the kingdom of the heavens and the earth. Indeed Allah is a witness to all things.

11. Those that persecute the believers, both men and women, and then do not repent, shall suffer the torment of hell. They shall suffer a scorching punishment.

12. But those that believe and do good deeds shall have gardens served with running streams. This indeed will be a great achievement.

13. Terrible is the vengeance of your Lord. He starts its cycle³ and continues it. Yet he is most forgiving, most kind, the Lord of the Throne, the Lord of glory. He does what He will.

18. Have you heard the story of the hosts of Pharaoh and the Thamoud ? Though your people are not as strong as they⁴,

1. Lane.

2. This will happen on the Day of Resurrection when their own tongues, hands, etc. will bear witness against them (Kashshaf, Beydawee, Roohul-bayan, Razi & Shaukani).

3. Kashshaf & Beydawee : يدئي البطش و يعيده

4. Shaukani : اضراب عن معائلتهم لهم و بيان لكونهم أشد منهم في الكفر كما أنه قيل ليسوا مثلهم في ذلك بل هم أشد منهم في استحقاق العذاب

yet they try to surpass them in rejecting the truth. Allah is at their heels¹, and will not let them escape².

Behold! This is a glorious Koran, forming part of the Book of books³.



1. الله من وراءك means Allah is seeking after you or lying in wait for you (Lane).

2. Beydawee : لا يفوتونه

3. أم الكتاب also means : اللوح المحفوظ (Lane).

CHAPTER 86

THE MORNING STAR

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the heaven and the morning star : (And how should you know what the morning star is ! It is a star of piercing brightness). There is no soul but has a guardian over it.

6. Let man consider from what stuff he is created. He is created from a jetting fluid, issuing from between the loins and the breast-bones.

9. Indeed, He that created him¹ has the power to restore him to life.

10. The day² when the secrets shall be laid bare, man will be bereft of all power, deprived of all helpers.

12. I call to witness the clouds that rain over and over again³, and the earth that bursts forth with herbage : the Koran is a word that distinguishes the right from the wrong⁴ ; it is no vain talk.

16. The unbelievers make a scheme, and I make a counter⁵ scheme. Then let them alone ; let them be for a while.

1. Kashshaf & Razi. 2. Razi.

3. Kashshaf, Razi & Jalalain

4. Kashshaf, Beydawee, Razi & Jalalain : يفصل بين الحق و الباطل

5. Kashshaf, Beydawee & Razi.

CHAPTER 87

THE MOST HIGH

In the Name of Allah, the Gracious, the Merciful.

2. Prophet, glorify the name of your Lord, the Most High, who creates all things and gives them suitable shape; who ordains them and directs them to the path of evolution; who brings forth the pasture, and then turns it into ashy rubbish.

7. We shall teach you to recite the Koran, so that you will forget it but little¹. Indeed We have knowledge of all that is manifest, all that is hidden.

9. We shall make things easy for you. Then give them admonition, if² admonition be of any use to them³. Indeed he that fears Allah, will heed it; but the man who is steeped in wickedness, the man who shall go to the worst hell where he shall neither live nor die, will keep away from it.

15. Happy is the man who purifies himself, remembers the name of his Lord, and says his prayers.

17. But the truth is that you people prefer the present life, though the next life is much better and more lasting.

19. Behold! These teachings are recorded in the earlier scriptures, the scriptures of Abraham and Moses.

1. **الاما شاء الله** is an Arabic idiom which means : little. Kashshaf says :

هو من استعمال القلة في معنى النفي

2. Kashshaf, Beydawee & Razi.

3. Or : Then give them admonition whether or not it does them any good (Jalalain & Razi).

CHAPTER 88

THE OVERWHELMING CALAMITY

In the Name of Allah, the Gracious, the Merciful.

2. Have you received the news of the overwhelming calamity?

3. On that day some men shall be dejected, toil-worn, and weary. They shall go to a blazing hell. They shall be made to drink from a spring of boiling hot water. Bitter thorns shall be their only food. It¹ will neither nourish them nor satisfy their hunger.

9. On that day some men will be joyful, happy with the fruit of their labour. They shall live in a lofty paradise where they shall hear no vain talk. It shall have a running spring. It shall have high couches, properly set goblets, cushions placed in rows, and tastefully spread carpets.

18. Do they not look at the clouds, how they are created ; at the heavens, how they are raised high ; at the mountains, how they are rooted ; and at the earth, how it is spread out ?

22. Prophet, keep on admonishing them, even if they insist on shutting their eyes². Your duty is only to admonish. You are no guardian over them.

As for those that turn away from the faith and disbelieve, Allah will inflict a severe punishment on them. They have to return to Us ; and We shall bring them to account.

1. Razi : على وصف طعام او ضريع

2. ف presumes an antecedent. Thus Beydawec says : ان لم ينظروا

CHAPTER 89

THE DAWN

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the dawn and the ten nights, the even and the odd, and the night when it departs : grievous is My punishment¹. Has it no proof for the man that has sense ?

7. Have you not seen what your Lord did to the Aad, the people of Aram, the men of towering stature, of whom the like was not created in any country² ; to the Thamoud who hewed out rocks in the valley ; and to Pharaoh, the mighty ?

12. They committed outrages in the country and spread lawlessness in it, so much so that your Lord let loose on them various kinds³ of punishment. Behold ! Your Lord is always on the watch.

16. Man is such that when his Lord tries him by bestowing honour on him and granting him favour, he says : 'My Lord has honoured me.' But when He tries him by scanting his means of livelihood, he says : 'My Lord has disgraced me.'

18. Men, what you think is wrong. Besides⁴, you are not kind to the orphan, you do not urge one another to feed the poor, you devour the heritage of others indiscriminately⁵, and you are exceedingly fond of wealth.

22. Hold your peace. When the earth shall be reduced to fine dust, when the judgment⁶ of your Lord shall come to pass

1. Beydawee & Jalalain : جواب القسم محذوف

2. بلاد means a country (Lane). 3. Beydawee & Lane.

4. Razi & Beydawee : بل فعلهم أسوأ من قولهم

5. Beydawee : جمع بين الحلال والحرام

6. Razi & Jalalain : أمره

and the angels shall descend ranged in rows, the day hell shall be brought near : on that day man shall repent¹. But what good shall repentance do him then ?

25. He will say : 'Would that I had provided for my life on this side !'

26. On that day none but He shall execute His penalty, and none but He shall put them to chains.

28. As for the blessed soul, He will say to him : 'O contented soul, return to your Lord, choosing Him, chosen by Him. Enter the fold of My servants, enter My paradise.'

1. Razi : يتوب

CHAPTER 90

THE CITY

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness this city (and it will be lawful to you¹ to do to this city what you like²), and I call to witness the father³ and the exalted son⁴: We have created man to toil and struggle.

6. Does man think that no one has power over him?

7. He says: 'I have spent enormous wealth.' But does he think that no one sees him?

9. Have We not given him two eyes, a tongue, and two lips, and shown him the paths of right and wrong? Yet he would not attempt the uphill path.

13. And how should you know what the uphill path is! It is the freeing of a slave; or feeding, in the time of famine, an orphaned relation or a down-trodden wretch. And what is more, it is joining the fold of the believers, exhorting one another to be steadfast, and enjoining one another to be compassionate.

19. Happy are those that follow this path. Wretched are those that deny Our revelations. A fire, of which the heat will not be allowed to escape, will envelop them.

1. The Prophet.

2. Kashshaf, Beydawee, Razi, Jalalain, Tabari & Ibn Kathir.

3. Abraham. 4. Ishmael or the Prophet.

CHAPTER 91

THE SUN

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the sun and his light ; the moon when she follows him ; the day when it reveals his glory ; the night when it enshrouds him ; the heaven and He¹ that made it ; the earth and He that spread it ; the soul and He that made it perfect and revealed to it its evil and righteous ways : blessed is the man who purifies his soul, ruined is the man who corrupts it.

12. The Thamoud denied their apostle out of sheer transgression. It was when the wicked-most among them rose, and Allah's apostle said to them : 'Do not interfere with Allah's she-camel and her turn of water².' But they denied him and hamstrung her. So their Lord punished them for their sin and utterly destroyed them. He did not care for their end.

1. Kashshaf, Beydawee, Razi & Tabari.

2. Jalalain : شربها

CHAPTER 92

THE NIGHT

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the night when she spreads her veil, the day when it becomes bright, and all the males and females that He created : diverse are the ends you try to achieve.

6. We shall make things easy for the man who gives alms and fears Allah and declares his faith in all that is good.

9. As for the man who is niggardly and is indifferent to Allah and denies all that is good, We shall make things hard for him ; and his wealth shall do him no good when he dies¹.

13. It is for Us to give guidance. To Us belongs the next world as well as the present.

15. Men, I have warned you of a blazing hell. It is only the wretched sinner who denies the truth and refuses to obey that shall go to it. But he that fears Allah, spends his wealth to purify himself, is under no obligation to anyone which has to be repaid, and spends only to seek the pleasure of his Lord, the most High, shall be kept from it. He will surely be pleased with his reward.

1. Razi & Shaukani : هلك يقال ردى الرجل اذا هلك

CHAPTER 93

THE DAY

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the day, and the night when it is still :
your Lord has not abandoned you nor is He displeased with you.
Your future is better than your past. Your Lord will give you
what you want, so that you shall be pleased with Him.

7. Did He not find you an orphan and give you shelter ?

8. Indeed, He found you lost in His love, and gave you
guidance.

9. And He found you in need, and freed you from want.

10. Then do not be harsh to the orphan nor scold the
beggar ; and proclaim the favour of your Lord.

CHAPTER 94

PEACE OF MIND

In the Name of Allah, the Gracious, the Merciful.

2. Did We not give you light and peace of mind¹, relieve you of your burden which had broken your back, and exalt your name?

6. Then do not grieve²; for every hardship is followed by ease. Yes, every hardship is followed by ease.

8. And work hard when you are free, and humble yourself³ before your Lord.

1. Mufradat : بسطه بنور الهى و سكينته من جهته و روح منه

2. لا يحزنك ما يقولون : presumes an antecedent. Razi says :

3. Lane.

CHAPTER 95

THE MOUNT OF FIG

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the mount¹ of Fig and the mount of Olive², and the mount of Sinai, and this inviolate city³: We created man in the best form, and then rendered him the lowest of the low. Different, however, is the case of those who believe and do good deeds. There awaits them a lasting reward.

8. Man! What makes you now to deny the Day of Judgment⁴? Is not Allah the best of Judges?

1. Kashshaf, Beydawee, Jalalain & Razi.

2. The mount of Fig and the mount of Olive are the two mounts of Jerusalem which are collectively known as the Mount of Seir.

3. The reference is to verse 33 : 2 of Deutr. which reads as under :—

‘The Lord came from Sinai, and rose from Seir unto them ;
He shined forth from mount Pharan, and He came with ten
thousands of saints : from His right hand went a fiery law for
them.’

4. Shaukani : يَحْمِلُكَ عَلَى أَنْ تَكْذِبَ بِالْدينِ Also see Kashshaf & Razi.
كذبه also means : he pronounced him a liar (Lane).

CHAPTER 96

THE CLOT OF BLOOD

In the Name of Allah, the Gracious, the Merciful.

2. Recite in the name of your Lord who created all, who created man from a clot of blood.

4. Recite, for your Lord is Most Gracious. It is He who taught by the pen. He taught man what he did not know.

7. Behold! Man indulges in transgression when he sees that he is freed from want.

9. Man¹, you shall return to your Lord.

10. Have you seen the man who forbids Our servant to pray when he prays?

12. Man, do you not see that if the Prophet is rightly guided and enjoins righteousness, how evil shall be the end of such a man? Man, do you not see that if he denies the Prophet and turns away from the truth, he had better know that Allah is seeing all his misdeeds?

16. Let him hold his peace. Indeed, if he does not desist, We will drag him by the forelock, the forelock which is the mark of lies and sin.

18. If he insists, let him call his associates. We will call Our police.

20. Let him hold his peace. Do not obey him. And prostrate yourself before your Lord and draw near to Him.

1. Kashshaf, Beydawee, Jalalain & Razi : الخطاب للإنسان

CHAPTER 97

DESTINY

In the Name of Allah, the Gracious, the Merciful.

2. We revealed the Koran on the Magnificent Night.
3. But how should you know what the Magnificent Night is !
4. The Magnificent Night is better than a thousand months. The angels and Gabriel descend on it by the leave of their Lord to determine all affairs¹. It is the night of peace. It lasts till the break of day.

1. Kashshaf, Beydawee & Jalalain : من أجل كل امر. Or : descend on it by the leave of their Lord in all kinds of manifestations (Razi).

CHAPTER 98

THE PROOF

In the Name of Allah, the Gracious, the Merciful.

2. The unbelieving People of the Book and the idolaters would not be rid of their unbelief¹ until they received the clear proof, the Apostle of Allah who would recite to them scriptures rid of all impurities², containing eternal laws.

5. Yet no sooner did the proof come to them than the People of the Book renounced their covenant³.

6. They have done it though they are enjoined⁴ nothing more than to worship Allah, bearing true faith in Him, devoting themselves to Him, and to observe prayer and pay the poor-tax, which are the essence of true religion.

7. The unbelieving People of the Book and the idolaters shall be consigned to the fire of hell to live there for ever. They are the vilest of all creatures.

8. But those that believe and do good deeds are the noblest of all creatures. There awaits them their reward with their Lord, gardens of Eden served with running streams. There they shall live for ever. Allah has chosen⁵ them, and they have chosen Him. Such is the reward of those that fear their Lord.

1. Razi : عن كفرهم . 2. Jalalain & Razi : عن الباطل
 3. Beydawee : تردد عن وعدهم . 4. By the Prophet (Razi).
 5. Munjid : رضى الشئى و به و عنه : اختاره و قنع به

CHAPTER 99

THE EARTHQUAKE

In the Name of Allah, the Gracious, the Merciful.

2. When the earth shall be shaken with a violent¹ earthquake; when the earth shall utter her treasures; when man shall say: 'What is wrong with her?': on that day she shall broadcast her news to the world²; for your Lord will have inspired her. On that day men will come forth one by one to be shown their deeds. Then whoever will have done so much as an atom of good shall see it, and whoever will have done so much as an atom of evil shall see it.

CHAPTER 100

THE CHARGERS

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the panting chargers, those that dash off sparks of fire, those that make raids at dawn, raising clouds of dust the while³, going right into the middle of the enemy's ranks⁴: man is ungrateful to his Lord. He himself bears witness to that. Great is his love for wealth.

10. Does he not know that when the dead shall be raised from their graves, when the secrets of the hearts shall be known, on that day their Lord will be knowing all about them?

1. Jalalain : تحريكها الشديد المناسب لعظمها

2. Razi : مفعول يpresumes تحدث

3. Kashshaf, Beydawec & Jalalain : (به) بذلك الوقت

4. Beydawec : جموع الاعداء

CHAPTER 101

THE DAY OF RESURRECTION

In the Name of Allah, the Gracious, the Merciful.

2. The Day of Judgment! !

3. How terrible will be the Day of Judgment !

4. How should you know what the Day of Judgment is !

5. On that day men shall look like scattered moths, and the mountains shall look like carded wool.

7. Now he whose good deeds are preponderant shall live in bliss ; but he whose deeds are of little account shall be nursed in hell.

11. And how should you know what is hell ! It is a blazing fire.

— — —

1. Akrab, Razi & Jalalain.

CHAPTER 102

Vying with one Another to Excel in Wealth and Children

In the Name of Allah, the Gracious, the Merciful.

2. Your competition to excel in wealth and children¹ makes you forget Allah till you reach your graves.

4. Hold your peace. You shall soon know the truth. Yes, hold your peace. You shall know it soon.

6. Beware! If you had sure knowledge, you would not have behaved as you do². I swear³ that you shall witness hell. Yes, you shall witness it with your own eyes. Then on that day, you shall be questioned how you reacted to His favours.

CHAPTER 103

THE TIME

In the Name of Allah, the Gracious, the Merciful.

2. I call to witness the time : man is pursuing a losing bargain⁴.

3. Different, however, is the case of those who believe and do good deeds, and exhort one another to accept the truth, and exhort one another to abide by it⁵.

1. Jalalain : بالاموال و الاولاد

2. Kashshaf, Beydawee, Jalalain, Razi, Imla & F.N. to Imla : الجواب محذوف

3. Kashshaf. Beydawee, Jalalain & Razi : هو جواب قسم محذوف

4. Kashshaf & Jalalain : في تجارته

5. Beydawee : على الحق

CHAPTER 104 BACKBITER

In the Name of Allah, the Gracious, the Merciful.

2. Woe to all backbiters, slanderers, who amass riches and multiply¹ them. They think that their wealth will make them immortal.

5. Let them hold their peace. They shall be cast into hell.

6. And how should you know what is hell !

7. It is Allah's fire, set ablaze, which rises to the hearts. Rising in huge columns, it will envelop them.

CHAPTER 105 THE ELEPHANT

In the Name of Allah, the Gracious, the Merciful.

2. Have you not seen how your Lord dealt with the owners of the elephants² ?

3. Did He not ruin their plan and send down upon them flocks of birds which struck them on³ stones of clay, so that He reduced them to rotten⁴ chaff.

1. Razi & Lane.

2. The word الفيل has been used as a generic noun. The construction is like أصحاب الجنة or أصحاب الأخدود. Razi says that الفيل has been used here as a generic noun to indicate that intellectual^{ly} those people were like elephants.

3. أرب ما يبول الثعلبان برأسه : Says a poet : على

4. Beydawee : وهو أن يأكله الدود ، كورق زرع وقع فيه الأكل

CHAPTER 106

K O R A I S H

In the Name of Allah, the Gracious, the Merciful.

2. Let the Koraish worship the Lord of this House, who fed them when they were hungry and gave them peace when they were in fear, if for no other reason, for the fact that He inspired them with a passion, the passion of winter and summer journeys¹.

CHAPTER 107

A L M S

In the Name of Allah, the Gracious, the Merciful.

2. Have you seen the men² who deny the Day of Judgment? It is they who turn away the orphan and do not urge men to feed the poor. Woe to these³ pray-ers who are neglectful of their prayers, who make a show of their deeds and give no alms⁴.

1. Kashshaf, Beydawee & Razi : فان لم يعبدوه لساثر نعمه فليعبدوه
لاجل "ايلافهم رحلة الشتاء و الصيف"

2. Kashshaf.

3. Kashshaf : على معنى فويل لهم

4. Beydawee : الزكاة

CHAPTER 108

ABUNDANT GOOD

In the Name of Allah, the Gracious, the Merciful.

2. We have given you¹ abundant good. Then pray to your Lord and offer sacrifice to Him². It is not you but your enemy³ who will leave no issue.

CHAPTER 109

THE UNBELIEVERS

In the Name of Allah, the Gracious, the Merciful.

2. Say: 'Unbelievers, I will not worship that which you worship⁴, nor will you worship that which I worship. I never worshipped⁵ that which you worshipped, and you never worshipped that which I worship. You are welcome to your religion, and I am welcome to mine.

1. The Prophet.

2. Shaukani : وانحر له

3. Beydawee & Roohul-bayan.

4. Kashshaf & Beydawee : فان لا لاتدخل الا على مضارع بمعنى استقبال
كما أن ما لاتدخل الا على مضارع بمعنى الحال

5. Kashshaf & Beydawee : فيما سلف

CHAPTER 110

HELP

In the Name of Allah, the Gracious, the Merciful.

2. When Allah's help and victory come, and you see men thronging to the fold of Allah's religion, give glory to your Lord and extol His name ; and seek His forgiveness, for He is always inclined to forgive.

CHAPTER 111

ABU LAHAB

In the Name of Allah, the Gracious, the Merciful.

2. May Abu Lahab perish¹. He has indeed perished.

3. His wealth and gains shall be of no avail to him. He shall go to a hell of leaping flames, and so shall his wife who carries the fuel of hell² and has a twisted rope round her neck.

CHAPTER 112

THE UNITY OF GOD

In the Name of Allah, the Gracious, the Merciful.

2. Say : 'He is Allah, the One : Allah the Everlasting³. He begets none, is begotten by no one. There is none His equal.'

1. Razi : المراد من اليدين الجملة كقوله تعالى ذاك بما قدمت يدك

2. Beydawee : حطب جهنم

3. Lane.

CHAPTER 113

THE DAWN

In the Name of Allah, the Gracious, the Merciful.

2. Say : 'I seek refuge in the Lord of the dawn from the mischief of all that He has created ; from the mischief of the night when it comes ; from the mischief of those women that undermine the determination of men¹ ; from the mischief of the envier when he envies.'

CHAPTER 114

M E N

In the Name of Allah, the Gracious, the Merciful.

2. Say : 'I seek refuge in the Lord of men, the King of men, the God of men, from the mischief of the prompters¹, the skulks both men and jinn², who disturb³ the minds of men.'

1. Razi & Shaukani : اى النساء فى عزائم الرجال

1. Lane.

2. Kashshaf : "من العتة و الناس"، بيان للذى يوسوس

3. Lane.

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